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Historical and statistical Memoir of Zilla Bulandshahar

by

Kuar Lachman Singh

Year: 1874

Subj.: History / Historical, Geographical and statistical report / Memoir / United Provinces of Agra and Oudh / Buland Shahar

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HISTORICAL AND STATISTICAL

MEMOIR OF ZILÂ BULANDSHAHAR.

BY KUAR LACHMAN SINGH,

Deputy Collector.

PUBLISHED BY ORDER OF THE HON'BLE THE LIEUTENANT-GOVERNOR, N.-W. P.

ALLAHABAD:

PRINTED AT THE NORTH-WESTERN PROVINCES' GOVERNMENT PRESS,

1874.

PREFACE.

On receipt of Resolution, dated 23rd June, 1868, of the Hon'ble the Lieutenant-Governor of the North-Western Provinces, regarding the compilation of a Gazetteer or Historical and Statistical Memoir of each district of these Provinces, Mr. C. A. Daniell, who then officiated as Magistrate and Collector of Bulandshahar, divided the work as regarded his district among his subordinate officers. The portion of the work originally allotted to me was the chapter on the Antiquities of the District. On receipt of a subsequent Circular (No. 6A., dated 8th July, 1868), I was desired to give an account of the places of pilgrimage, with notes of the objects of adoration or pilgrimage, dates of fairs and their locality, and tribes and peculiar sects, with notes of their habits, &c. Before the officers with whom I was associated in the work could commence their respective labours, they were removed to other appointments; but the circumstance of my remaining here enabled me to undertake and carry to completion that portion which it had been arranged I should undertake, and gave me the opportunity also of entering upon and finishing the other portions of the work.

The difficulties I had to contend with were various. There were no official records prior to 1857 to refer to, neither had I access to any good library of reference ; besides which my leisure hours were limited, and the language in which I wrote was not my mother, tongue. If the Memoir is therefore defective, I trust the reasons I have advanced will be a sufficient excuse.

To elegance of style I make no pretension, and I trust my shortcomings in that respect will be overlooked.

I am aware that some portions of the compilation will not interest the English reader; yet I have allowed them to stand, in the hope they may prove interesting to my countrymen, for whose use I hope to translate the Memoir into the Vernacular.

In spelling Indian names I have adhered to Dr. Hunter's system of transliteration, which seems to me to ensure more accuracy than the arbitrary system in vogue. The table given below explains the system adopted.

On information connected with local subjects I received considerable assistance from my friend, Moulvi Muhammad Bakhsh, Honorary Magistrate of Chaprâwat, in this district, and I acknowledge the same with thanks.

BULANDSHAHAR:
3rd September, 1872.

LACHMAN SINGH.

HINDÎ ALPHABET, WITH ITS ENGLISH EQUIVALENTS.

Hindî.	*English.*	*Hindî.*	*English.*
अ	a	घ	gh
आ	â	च	ch
इ	i	छ	chh
ई	î	ज	j
उ	u	झ	jh
ऊ	û	ट	t
ए	e	ठ	th
ऐ	ai	ड	d
ओ	o	ढ	dh
औ	au	त	t
क	k	थ	th
ख	kh	द	d
ग	g	ध	dh

HINDÎ ALPHABET WITH ITS ENGLISH EQUIVALENTS.—(*Concluded.*)

Hindî.	*English.*	*Hindî.*	*English.*
न	n	र	r.
प	p	ल	l
फ	ph	व	v or w
ब	b	श	sh
भ	bh	ष	kh
म	m	स	s
य	y	ह	h

PERSIAN AND ARABIC LETTERS WITH THEIR ENGLISH EQUIVALENTS.

Persian and Arabic.	*English.*
ث	s
ح	h
خ	kh
ذ, ز, ض, ظ	z
ع	a
غ	gh
ف	f
ق	q
و	w

No. 2799.

RESOLUTION.

General Department.

Dated Allahabad, the 23rd June, 1868.

Resolution by the Hon'ble the Lieutenant-Governor of the North-Western Provinces, regarding the compilation of "Gazetteers," or Historical and Statistical Memoirs for the several Districts of the North-Western Provinces.

Read—

Letters from the Government of India, Home Department, dated the 30th May, 1867, and 31st March, 1868, calling attention to the compilation of the "Central Provinces Gazetteer," and desiring that "steps may be taken to initiate a similar work for the North-Western Provinces."

Ordered, that the following Minute be recorded:—

In 1844 Mr. Thomason laid down a plan for the preparation of an historical and statistical report for every district in these Provinces. The orders are preserved in Appendix XXIV. of the "Directions to Collectors." The instructions are so full and practical, that in now reviving the plan with reference to the foregoing despatch, I cannot do better than extract them in full:—

"1*st*.—It is very desirable to collect together all the statistical information which has been acquired during the late settlement, to throw it into a convenient form, and publish it for general information. The object of the undertaking is strictly practical. It should form an official history of each district, and contain all that will enable the public officers of Government to understand the peculiarities of the district, and conduct its administration.

"2*nd*.—There should be a separate volume for each district as at present constituted.

"3*rd*.—Each volume should consist of three parts—the narrative, the tabular, and the geographical.

"4*th*.—The narrative portion should comprise in the first place a general account of the whole district—its position; features; capabilities; history, before our acquisition of the country and since, as far as can be known; when it assumed its present limits; what changes have occurred in the judicial, magisterial, or revenue jurisdictions. Lists of Judges, collectors and magistrates, with dates of assuming charge; dates of introduction of special

measures, *e. g.*, special commission under Regulation I., 1821. Maafee deputy collectors, commission under III., 1828. Dates on which changes of system took effect, such as cessation of powers of provincial courts, conferment of criminal powers on sessions judges, &c.

"*5th.*—Local division should be stated,—pergunnahs, tehseels, thannahs, moonsiffees. These may conveniently be tabulated in the body of the narrative, and should show the pergunnahs, &c., geographically arranged from N. W. to S. E., and the area, jumma, population of each.

"*6th.*—From generals the account should proceed to details, pergunnah by pergunnah, arranged in the order in which they stand in the table.

"*7th.*—The fiscal history of each pergunnah should be given—former assessments as contrasted with the present. A correct jumma wasilbakee, from the commencement of our rule to the present time, would be most curious, if it could be given. This should be according to the fuslee year up to 1840-41, and after that the commercial year. There should also be a note of all sums remitted as irrecoverable from first to last, with mention of the year for which and on which remitted.

"*8th.*—The tenures should be described and classed as accurately as may be, and all peculiarities of the agricultural population shown,—their tribe or caste, early history, present state, rank and character.

"*9th.*—The chief towns should be mentioned—their size, products, rise, former state, present state, probable prospects.

"*10th.*—Any remarkable suits or proceedings should be noticed,—the dissolution of old farms or talookas; the fall of old influential families, or the rise of new ones; effects of the special commission; general effect of revenue and judicial system, whenever observable, as transferring property from one class of men to another.

"*11th.*—The fullest particulars should be given regarding the last settlement,—when commenced, by whom conducted, when completed, and on what principle: how it has subsequently worked. Settlement reports should be printed entire in an appendix.

"*12th.*—Statistical information should be given regarding education, the number of schools and scholars, the subjects taught, and emoluments of teachers.

"*13th.*—Means of improvement,—rivers capable of being turned to account for purposes of irrigation or navigation, markets which might be

opened by new roads, tanks, reservoirs, bunds which might be formed, drainage where required.

" 14*th*.—All the authorities on which the statements are based should be carefully given, whether books, official records, or personal observation.* "

The idea conveyed in the above orders was but imperfectly realized. Memoirs of the kind contemplated have been prepared and published only for the districts in the margin.

Goorgaon.	Allygurh.	Futtehpore.
Budaon.	Cawnpore.	Goruckpore.

Another settlement has now come round, and the opportunity is suitable for fully carrying into effect the views sketched out by Mr. Thomason.

Ample materials are at hand, and the work can at once be taken up for the permanently-settled districts, and for those in which the new settlement has been concluded. Where the settlement is yet in progress, or in prospect, it will be better to defer commencement until the settlement has been completed, but it will not be necessary to wait until the settlement has been confirmed by Government.

For the districts in which reports were prepared under the orders of 1844, it will be necessary to embody information upon subsequent events, and generally to complete and improve the work.

For the rest, the compiler will have the reports of the former and present settlements, and such papers as the published narratives of events in 1857-58, census reports, papers regarding famines, the volume of " Selections from the Revenue Records of the North-Western Provinces in 1818," published by the Foreign Department in 1866, and such like.

The effects of the mutiny year and of subsequent proceedings upon property, and upon any classes of the community chiefly affected thereby for better or for worse, should be clearly brought out. All leading events materially touching the people, or the administration of any department, such as famines, floods, extensive hail-storms, epidemics, should be traced. Curious and important information might also be obtained as to the course of prices-current from very early times to the present.

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* The tabular and geographical instructions have been omitted, and also those for the preparation of mouzawar lists. Some of the latter proved of much use after the destruction of records in 1857; but they are too bulky for the work.

The leading effects of canal irrigation should be noticed on the habits nd growth of the population, on the spring level of the country, and on the limate. Similarly, changes in the amount and direction of the local or general rade, both export and import, since the introduction of railways; the growth f new towns and cusbas, the decline of old ones; any symptoms of the change population from agricultural occupations to urban life and trade, or *vice rsâ;* growth or decrease of jungles, forest trees, &c., and all such matters.

The tabular portion should contain all necessary statistics of area, population, revenue, education, mortuary returns, and the like.

The area table, besides the ordinary entries of cultivated, fallow, and rren waste, will show details of irrigated and unirrigated land,—the latter ng distinguished into what is irrigated from wells, canals, and other sources.

The population table should show, if possible, the returns of every previous nsus, with such particulars of caste and employment as may be available. e number of souls in towns containing above 5,000 should be stated.

The revenue table should give the results by pergunnahs, with the rate of cidence on the total—malgoozaree and cultivated—areas, and the assessment former settlements should, as far possible, be given.

Revenues from other sources than land assessment should also be noted.

The education table should contain a list of all colleges, schools, and lage schools, with the average attendance at the time being.

The mortuary table will contain all details available from the time the returns were first set on foot.

There should be a map for each tehseelee or pergunnah, showing chief towns, markets, and police posts, and the outline of the revenue and civil sub-divisions, the customs line, canals and rajbuhas, railways, and main roads.

In the circular of 1844 it was directed that vernacular words and names should be "turned into English according to the plan of th Record Committee,"—See Appendix I., Directions to Settlement Officers. "This scheme was adopted by the Record Committee in 1821. It has therefore the sanction of official authority, and is besides recommended as that which an Englishman would naturally adopt, without aiming at great refinement or accuracy." Names and places must therefore be written according to the commonly received orthography. Indeed, to adopt the scientific mode of transliter-

tion in the body of such works would produce confusion and embarrassment and greatly detract from their value and practical use for administrative ends. But in order to secure the means of strict accuracy for literary purposes an appendix will be added to each volume, giving the chief names of rivers, cities, towns, temples, hills, or other objects, as well as the names of the leading families or chief men adverted to in the body of the work, in the manner shown in the following table:—

Name as written in this work.	*Name in Vernacular.*		Same according to Asiatic Society's spelling.	Remarks.
	Persian.	Hindee.		
Cawnpore, ..	کانپور	कान्हपुर	Kánhpúr, ...	Head-quarter of the distric
Futtehpore, ...	فتحپور	...	Fathpúr, ...	Do.
Futtehgurh, ...	فتحگڈھہ	...	Fathgarh, ...	Do.
Susoor Khideree,	سسرکھدیري	ससुर खदेरी	Sasúr Khaderî,	A river.
Peepul, ...	پیپل	पीपल	Pípal, ...	A tree.
Burgud, ...	برگد	बरगद	Bargad, ...	Do.

Further instructions for this mode of transliteration will be issued separately.

A few years ago an effort was made to provide fuller materials f "Thornton's Gazetteer:" these were obtained from the various districts, ar were compiled by Mr. Dale; but the new edition of that work has not yet be published in England. The original materials have, however, been preserve and have now been returned to each district, where they will be available fo the purposes of the present work.

I do not desire to impose the task upon any special functionary. I am well aware that it will only be satisfactorily performed by those who posses a taste for this special kind of employment, and the consequent disposition t take it up with zeal for its own sake. Among the settlement officers and th numerous assistants now attached to that department, there must be many whose position and duties would peculiarly qualify them to compile a work of the kind

ntended; and I feel safe in trusting to the public spirit, zeal, and literary powers of this class, and of the junior officers of the service at large, promptly nd effectively to carry out the plan. It would be a reproach to the North-Western Provinces if volunteers in sufficient numbers were not forthcoming or the work. Useful gazetteers have been published for the districts in the entral Provinces: the Government of India expects similar compilations from ll other Administrations; and we, to whom the project has been so long miliar, ought not to be behindhand.

It should be kept in view that these works are intended not only for Eng-sh readers, but for the native public also; and for their benefit the Memoirs ill eventually be translated. It is possible, indeed, that native writers might found competent to aid in compiling chapters, or even a complete memoir, e contents of which would be useful for the English work. The present inute should be, with this view, translated and published in the *Oordoo azette.*

I look to the Commissioners of Divisions to keep these instructions in view, d from time to time, as opportunity offers, to endeavour to make suitable rangements for carrying them into effect, and for encouraging some well alified officer in each district to take up the work in earnest.

W. MUIR.

CIRCULAR No. 6A. OF 1868.

Dated Allahabad, the 8th June, 1868.

From—SECRETARY TO GOVERNMENT, *North-Western Provinces,*

To—

SIR,—Referring to Resolution No. 2799, dated 23rd ultimo, regardin the preparation of statistical memoirs for these Provinces, the Lieutenan Governor is pleased to circulate the annexed papers, which show the rul upon which the transliteration of names in the appendix of names, &c., shoul be formed, and also the kind of geographical and antiquarian informatic which the Geographical Society of Bombay suggest should be given.

I have, &c.,

R. SIMSON,

Secretary to the Government,

North-Western Province

(COPY).

Plan of a proposed Index or List of the Geographical Names in India, in Verna cular and English Spellings, with Memoranda—Geographical, Etymologica Antiquarian, and Statistical.

THE Committee of the Geographical Society of Bombay, appointe to prepare a vernacular and English index or list of the principal places, rivers mountains, &c., in India, have agreed on the following statement of the outlin of a general plan to guide them in the formation of the proposed index, and t enumerate the particulars it might properly include.

2. The object of the list is primarily *geographical* and *etymological*, bu the Committee hope information may be placed at their disposal to enable them to make it also historical and statistical. They do not contemplate the compilation of a gazetteer; but such an index will form an essential preliminary and basis for a full gazetteer of India,—a work of which the want is becoming greatly felt.

3. The Committee, therefore, consider that a full index of the kind ought to embrace the following:—

1.—Names of all towns, villages of any size or note, railway stations, &c., with the talooka and district or state in which each is situated, and its longitude and latitude.

To this it seems desirable to add, where known, the population; name of the river or stream on which each is situated; altitude above the sea-level; the dates and names of founders; the etymology of the name; the Sanskrit or ancient name; and notes of connected events, peculiar products or manufactures; places of note, temples, commemorative pillars, &c., in their vicinity, with reference to fuller descriptions already published.

2.—Names of the talookas or divisions in each district, with the area, chief town, and population.

3.—Shrines and places of pilgrimage, with notes of the objects of adoration or pilgrimage; dates of fairs, &c., and precise locality.

4.—Rivers, their rise, course, and confluence or debouchure; lakes, with their size or area and products; hot springs, with their temperature.

5.—Mountain ranges, with average heights; peaks with their greatest altitude; hill forts, with notes of events connected with them, and their present condition.

6.—Valleys, plateaux, &c., having particular designations, with notes on their peculiarities.

7.—Tribes and peculiar sects, with notes of their habitats, castes, race, peculiar deities, occupations, &c.

The notes alluded to under the above heads are not intended to be lengthy, and in few cases need extend to half a dozen lines, but generally may be restricted to one or two, whilst all detailed information collected might be preserved by the Geographical Society for reference.

4. If this plan can be well filled up, the proposed list will include as many as possible, if not all, of the names on the maps of Rennell, Arrowsmith, Allen, Walker, and Keith Johnston, and in the road-books, with many others in addition. It would thus be of considerable extent, and require a large amount of patient labour, besides the collection of much information that has never yet been brought together from the many districts of so vast a country.

5. The forms in which the Committee propose to compile the names are two-fold. 1*st*—Every name must be given in the characters of the vernacular or vernaculars of the district in which it occurs, and in the language to which the name belongs. Thus purely Muhamadan names must be given in Oordoo, and in the characters of the Hindoo dialect of the place ; and Hindoo names in the form or forms used by educated Hindoos of the vicinity, whether Hindi, Bengali, Punjabi, Kashmiri, Sindhi, Kachhi, Gujarati, Marathi, Ooriya, Telugu, Tamil, Malayalim, Singalese, or Burmese ; but for convenience in printing, it may be found best to use the Devnagari alphabet, for all the Sanscritic dialects at least. To guide in deciphering the various characters, and prevent mistakes in printing, each name should be followed by its transliteration into Roman characters according to a uniform alphabet. This will be of special value in all manuscript lists sent to the Committee. And as the alphabet of Sir Wm. Jones, as now written by the Royal Asiatic and other Societies and by most Orientalists, is familiar to many, the Committee would employ it for this purpose, and prepare alphabets of the different Indian languages for the use of those who may assist them. The Committee would gladly have availed themselves of the spelling in published vernacular maps and books, but have found, in the best of these, instances of transliteration from common English spellings, and therefore cannot depend upon them as trustworthy even for those districts for which they are able to obtain such aid; and they recommend that the vernacular orthography of the names be collected afresh, together with other information. 2*nd*.—Besides the vernacular, the English spellings in common use and on the trigonometrical survey maps will be given; and both the English and vernacular forms will be so arranged that, either being known, the name will be at once found in its alphabetical place in the index.

6. To these the Committee hope to be able to add any peculiar forms of Indian names found in the best-known historical and descriptive works in India, such as the writings of Orme, Dow, Elphinstone, Grant Duff, Mill, Wilson, Thornton, Montgomery Martin, Rennell, Hamilton, &c.; also the Greek and Sanscrit ancient names so far as they have been identified by Lasson, De Saint-Martin, Cunningham, &c.

7. As to the modes of spelling, it is well known that the Indian Universities and Oriental scholars are in favour of writing names as transliterated from the vernacular orthography, whilst popular feeling is probably averse to any change in the prevalent variety. This list or index interferes with neither, further than to bring them together. By giving the names in native characters, their etymologies as well as pronunciation will be much better

preserved than by any mode of transliteration alone on any system whatever; and no name will be entered whose vernacular spelling has not been obtained. The transliterated spellings will serve as a check on typographical errors ; and the ordinary spellings will make the list generally useful to all Europeans, especially to such as are not thoroughly acquainted with the geography of the country, and will adapt it as an index to all maps of India.

8. Considering the nature and extent of the work, the Committee—whilst they would gladly prepare forms of the returns required, with instructions respecting the particulars to be entered, &c., and systematic alphabets for transliterating the various languages so as to prevent mistakes and confusion, and whilst ready to do their best in compiling and editing the information placed at their disposal—feel that they must be mainly dependent upon fresh information from each locality. And believing as they do, that, with adequate assistance, such a list or index would be of permanent value to all connected with this country, they recommend the Geographical Society to bring the matter before the Government of Bombay, with the request that the Committee and Society be afforded that assistance in procuring the desiderated information which Government alone can afford, by obtaining the services of its officers in the revenue and educational departments and others in collecting the vernacular names and other required particulars from the various districts of the Presidency ; and that the Government of Bombay graciously use its influence in obtaining for the Society similar assistance from the other Governments of India.

The Roman Alphabet adapted for Indian Languages.

				Hindî.	*Persian.*
A	a	short, as u in English b*u*t,	...	अ	ا-
Á	á	long, as a in f*a*r, b*a*r, &c.,...	...	आ	آ
Â 'A*	â 'a	do. semi-vowel, ...	...	—	ع
Ai	ai	gutturo-palatal diphthong, as in English aisle, or nearly as in German Kaiser, ...		ऐ	اي
Au	au	gutturo-labial, as ou in English lout or sound, or au in the German Haus,...		औ	و-او
B	b	as in English, ...	...	ब	ب

* The alternative forms are not Wilson's. They are recommended as the diacritical marks attached to them can be produced with greater ease and saving of time, or are more convenient than those proposed by him.

The Roman Alphabet adapted for Indian Languages.

			Hindî.	*Persian.*
Bh	bh	nearly as in English abhor, ...	भ	ب
C	c	not to be used in transliteration,		
Ch	ch	as in church, ...	च	چ
Chh	chh	aspirated ch, ...	छ	چھ
D	d	dental, as th in English that, the, &c.,...	द	د
Dh	dh	aspirated d, ...	ध	دھ
Ḍ	ḍ	lingual, as d in English, ...	ड	ڈ
Ḍh	ḍh	aspirated English d, ...	ढ	ڈھ
E	e	long, as a in English pate, mate, &c.; as the first e in German *e*del, or in French Lumi*è*re, or Italian Lumi*e*ra, ...	ए	ے
Ê	ê	short, as e in bet, pet, men, &c., ...	—	—
F	f	as in English, ...		ف
G	g	always hard, as in gone, ...	ग	گ
Gh	gh	aspirated g, ...	घ	گھ
Ġh	gh	deeply guttural gh, ...	—	غ
ḤH	ḥh	as in English, ...	ह	ھ
HḤ	hḥ	a deeply guttural h, ...	—	ح
Ḥ	ḥ	a soft flatus, ...	:	—
I	i	short, as i in English hill, mill, &c., ...	इ	ِ
Í	í	long, as the diphthongs in English meet, peel, leave, or in French qui, ...	ई	ی
J	j	as in English, ...	ज	ج
Jh	jh	aspirated j, ...	झ	جھ
K	k	as in English,...	क	ک
Ḳ	ḳ	very sharp guttural, ...	—	ق
Kh	kh	aspirated k, ...	ख	کھ
Ḳh	ḳh	sharp aspirated guttural, ...	—	خ
L	l	as in English, ...	ल	ل
M	m	as in English, ...	म	م
N	n	as in English, ...	न	ن
O	o	a cerebral, ...	ण	—

The Roman Alphabet adapted for Indian Languages.

			Hindî	*Persian.*
Ṇû	ṇû	as in English hang, bang, ...	ङ	—
Ṇn	ṇn	as in French Anjou, ...	ञ	—
NÑ	ṇñ	nasal mark, as n in the French bon, ...		—
O	o	always long, as in English mote, boat, pole, &c., ...	ओ	او-و
P	p	as in English, ...	प	پ
Ph	ph	aspirated p, ...	फ	پھ
R	r	as in English, ...	र	ر
Ṛ	ṛ	nearly as in English burr, ...	ड़	ڑ
Ṛi	ṛi	short lingual vowel, ...	ऋ	—
Ṛí	ṛí	long do, ...	ॠ	—
S	s	as in English, ...	स	س
SS	ṣs	a palatal s, ...	श	—
ṢÇ	ṣç	as in French ça, ...	—	ص
ṢṢ	ṣṣ	a very sharp English s, ...	—	ث
Sh	sh	as in English sash, ...	ष	ش
T	t	as t in French, Italian, German, &c.,	त	ت
Th	th	as th in English theory, theology, &c.,	थ	تھ
Ṭ	ṭ	lingual, hard, as in English trumpet,...	ट	ٹ
Ṭh	ṭh	aspirated English t, ...	ठ	ٹھ
Ṭ	ṭ	a sharp French t, ...	—	ط
U	u	short, as in English full, push, put (present tense), ...	उ	ا, ُ
Ú	ú	long, as in moot, rule, ...	ऊ	او-و
V W	v w	as in English, ...	व	و
X	x	not to be used.		
Y	y	as in English, ...	य	ي
Z	z	as in English, ...	—	ز
Zh	zh	as j in French je, ...	—	ژ
Ẓ	ẓ	... ...	—	ذ
Ẓ	ẓ	... ...	—	ض
ẒẒ	ẓẓ	... ...	—	ظ

The Hindî Alphabet, with its Roman Equivalents.

Hindî.	*English.*	*Hindî.*	*English.*
क	k	य	y
ख	kh	र	r
ग	g	ल	l
घ	gh	व	v
ङ	ṅ	श	s
च	ch	ष	sh
छ	chh	स	s
ज	j	ह	h
झ	jh	अ	a
ञ	ṅn	आ	á
ट	ṭ	इ	i
ठ	ṭh	ई	í
ड	ḍ	उ	u
ढ	ḍh	ऊ	ú
ण	ṇ	ऋ	ri
त	t	ॠ	rí
थ	th	ऌ	lri
द	d	ॡ	lrí
ध	dh	ए	e
न	n	ऐ	ai
प	p	ओ	o
फ	ph	औ	au
ब	b		ṁ
भ	bh		ḥ
म	m		

Persian, with its Roman Equivalents.

Persian.	*English.*	*Persian.*	*English.*
ا	a	ر	r
آ	á	ڑ	ṛ
إ	i	رھ	ṛh
أ	u	ز	zh
ب	b	س	s
بھ	bh	ش	sh
پ	p	ص	ç
پھ	ph	ض	ẓ
ت	t	ط	ṭ
تھ	th	ظ	ẓ
ٹ	ṭ	ع	*
ٹھ	ṭh	غ	gh
ث	s	ف	f
ج	j	ق	ḳ
جھ	jh	ک	k
چ	ch	کھ	kh
چھ	chh	گ	g
ح	ḥ	گھ	gh
خ	ḳh	ل	l
د	d	م	m
دھ	dh	ن	n
ڈ	ḍ	و	vou
ڈھ	ḍh	ھ	h
ذ	ẕ	ی	yie

* To be indicated by the vowel with which it may be associated, with an apostrophe placed before it.

BENGAL SECRETARIAT

HISTORICAL AND STATISTICAL MEMOIR OF BULANDSHAHAR.

CHAPTER I.

GEOGRAPHY AND GENERAL HISTORY.

THE District of Bulandshahar lies between N. Lat. 28°-2′-45″ and 28°-43′, and E. Long. 77°-25′ and 78°-32′-30″. It is comprised in the Mîrath Division of the North-Western Provinces of the Presidency of Fort William in Bengâl, and is bounded on the north by the District of Mîrath, on the east by the Ganges, on the south by the District of Alîgarh, and on the west by the river Jamnâ. Its average length from north to south is 35 miles, and from east to west 55 miles, the total area according to the latest survey being 1,908 square miles. The temperature varies from the freezing point in winter to about 110° of Fahrenheit in summer. The soil is chiefly a rich loam, called *Seotâ*, the peculiar quality of which is that it assumes a light grey colour when dry, and a rich dark colour when moistened. This soil is fertile where free from admixture of sand, and poor where not. The other descriptions of soil are *Dâkrâ*, or stiff clayey land ; *Bhûd*, or sandy soil ; and *Pilotâ*, or yellowish sand. The last two are the poorest. Lands in the valley of the rivers are called *Khâdar*, whilst those unaffected by the river are called *Bângar*. Previously to the construction—or rather opening—of the Ganges Canal, the water-level was generally about eighteen feet below the surface of the earth, but now it is only twelve feet in villages affected by the canal. The elevation of the district above the sea-level varies from 820 feet in the north-west to 745 in the south-east, the general surface being remarkably level.

For means of communication and carriage this district is most favourably situated. The Jamnâ and Ganges flow along the western and eastern sides for about 40 and 45 miles respectively, while the Ganges Canal—a navigable channel—passes down the *centre* for 38 miles. There are four stations of the East Indian Railway and two of the Oudh and Ruhelkhand line in the district; the Grand Trunk Road divides it into nearly two equal parts, and runs 34 miles through it, while its Delhi branch runs another 37 miles ; a metalled road from Sikandarâbâd to Anûpshahar (35 miles), another from Anûpshahar to Alîgarh (21 miles), and a third from Bulandshahar to Jhâjhar (15 miles), besides the railway feeders, are usually in good order ; and raised, though not metalled, country roads are to be found in every part of the

district. There are no hills or lakes. The principal rivers are the Gang, Jamnâ, Kalî Nadî, and Hindan. The Kâron and Choiyâ are mere rivulets, which flow during the rains only.

The area, classified according to the returns of 1871, stands thus :—

Cultivated ...	*Rabî* ...	424,636 acres	Total ...	851,366 acres.
	Kharîf ...	426,730 „		
Culturable ...	Cultivable waste,	200,254 acres	Total ...	246,869 „
	Revenue-free,	39,975 „		
	Fallow of one year,	6,640 „		
Barren			...	124,361 „
			Total ...	1,222,596 „

The cultivated area divided into irrigated and unirrigated stands as under :—

Irrigated from the canal ...	*Rabî* ...	79,726 acres	=121,968 acres
	Kharîf ...	42,242 „	
Ditto from other sources ...	*Rabî* ...	137,676 acres	=166,281 „
	Kharîf ...	28,605 „	
Total ...	*Rabî* ...	217,402 acres	=288,249 „
	Kharîf ...	70,847 „	
Deduct for area cropped in both fasals		...	69,561 acres
Balance—Irrigated area	...	...	218,688 „
Unirrigated area	...	...	632,678 „
Total cultivated area	...	...	851,366 „

The population of the district, according to the last three censuses, was as follows :—

	Agricultural.			*Non-agricultural.*			*Total.*		
	Total.	Hindûs.	Mussalmâns.	Total.	Hindûs.	Mussalmâns.	Total.	Hindûs.	Mussalmâns.
In 1847...	353,298	309,237	44,061	346,095	261,614	84,481	699,393	570 851	128,542
In 1853...	383,479	335,708	47,771	396,863	297,988	96,875	778,342	633,696	144,646
In 1865...	395,601	345,373	50,228	404,830	305,598	99,232	800,431	650,971	149,460

The increase in 1865 was entirely owing to the transfer of thirty-three villages from the Dehlî District after the census of 1853.

The principal castes and towns of the district are given in separate chapters in the sequel. There are no manufactures of importance in the district, except perhaps the turbans made at Sikandarâbâd. But as a grain-

roducing tract it is one of the first class in the Jamna-Ganges Duâb. Besides rain, the principal articles of produce are cotton, indigo, and safflower. In 370, which was a year of average plenty, the quantity of each kind of pro- ice was as under, according to the returns filed by the *Putwârîs* :—

Rice	area	1,415	acres,	produce	8,304	*maunds.*
Cotton (uncleaned)	,,	59,871	,,	,,	248,339	,,
Jawâr and *Bâjrâ*	,,	237,355	,,	,,	884,767	,,
Oil-seeds (area included in other crops)				,,	184,015	,,
Wheat and Barley ...		325,272	acres	,,	2,409,907	,,
Pulse		28,628	,,	,,	401,442	,,

wâr and *bâjrâ*, as a rule, are exported to Ruhelkhand in return for *gur* and gar ; cotton, oil-seeds, and pulse to Kânhpur or Mirzâpur ; indigo to Calcutta; d wheat according to demand. The imports from the western districts are iefly in salt. On an average fifty thousand maunds of clean cotton is annually ported from this district, and about twenty thousand maunds is kept for its local nsumption. One seer and eight chitâks (three pounds) is, by as accurate estimate as can be formed under the circumstances, the average consump- on of clean cotton per person, and of this two-thirds consist of country cloth d one-third of foreign cloth.

The tenures on which the villages in the district are held are, according to e recent settlement records :—

Zamîndârî ...	...	...	...	1,206 *maunds.*
Pattîdârî (perfect)	...	...	...	62 ,
Ditto (imperfect)	...	...	...	262 ,,
Bhaiyâchârah	...	...	...	273 ,,

The best cultivators are the Lodhâs, Jâts, and Jhojhâs, and next to them are e Tagâs and Ahîrs. The women of the first three assist the men in their pur- uits, and this circumstance is the principal cause of their success. The worst ltivators are the Gûjars and Mewâtîs, who are proverbially indolent and fond f theft. Only 31½ villages and 34 patches of land were recorded in the *Mâafi* Register prepared at settlement as free of revenue, but some of these have ince lapsed.

The jamâ of the district, under the rent-roll of the settlement just sanc- oned, is Rs. 13,65,420, inclusive of the cesses, which are calculated at ten per ent. on the pure revenue. The statistics of population will be found in the ppendix. The rise in the prices of agricultural produce within the last ten ears has considerably encouraged cultivators to increase the extent of their oldings, and it has also induced a number of the urban population to adopt gricultural occupations. Hence the competition for land is very great, and n a rough calculation, there are about ten cultivators in every hundred who nnot get sufficient land to cultivate.

Situated between two navigable and mythologically-sacred rivers, and being in the vicinity of the capitals of Upper India (Hastinâpur in ancient and Dehlî in later times), the territory included in the present District of Bulandshahar has been from the very earliest times a peculiarly important tract, both from a social as well as a political point of view. The fertility of soil and mildness of climate seem to have made the tract still more important and hence it was that a number of "pillars of state" and "favourites of royalty" adopted it from time to time as their home. Here, in their retired life, they had the advantage of being neither too near to the buzz and intrigues of capital, nor too far from the scene of their former glories. For these reasons those who had the chance secured for themselves assignments of land in this part of the country, and built towns or villages within those assignments. Many of those towns and villages still pride themselves in being the homes of illustrious individuals. But it must be remembered that the same causes which made this district happier than its neighbours in times of peace, made it also more important in times of political commotion.

In drawing this historical sketch of the district, when no local annals are forthcoming resort is unavoidably had to resources which are not absolutely reliable. For the period preceding the Muhammadan invasion, our guides are tradition and the Paurânic legends. For events relating to the Muhammadan epoch, we find details indeed of important occurrences in the histories written by Musalmân authors; but in certain matters those histories are not found quite impartial, and, as regards events of local interest, they contain nothing. Relating to events which occurred within living memory—that is to say, at or after the accession of the British rule in this part of India—all the interesting information ought to have been on official record, but unfortunately the records of *Zilâ* Bulandshahar were entirely destroyed in the mutiny of 1857. Hence to re-record the details of events occurring between the years 1824, when the district was first formed, and 1857, when the records were destroyed, we are obliged to consult private documents or depend upon the memory of eye-witnesses. The history of the administration for the twenty-one years following the commencement of the rule—that is to say, from 1804 to 1824—when the area now forming the Bulandshahar District was included in *Zilâ* Alîgarh, may be taken from the "Statistics of Alîgarh," a valuable memoir published just before the breaking out of the mutiny.

The *Mahâbhârat* tells us that the country on both sides of the Jamna below and above Dehlî was an extensive forest, inhabited here and there by the Bhîls, Nâgas, Khandus (modern Khonds), and other wild tribes. The name of the forest was Khândava Ban, or abode of the Khandus. The wild tribes were the "disturbers of peace" of the Aryan settlers, and, therefore, bitter enmity existed between the two races. About twenty-five years before the great

ar, Mahârâjâ Dhrîtrâshtra of Hastinâpur divided his kingdom between his ons and nephews, so as to prevent any quarrel occurring between them. To s nephews (the five sons of Pandu) he allotted the Khândava forest, and ommanded them to go and live there. The five brothers proceeded from astinâpur "southward till they reached Khândavaprastha, the city of the handus, on the Jamnâ. They took their abode there and built a city, which, consequence of its being so beautiful as to resemble the city of Indra, was med Indraprastha." Having adopted this city as their capital, the sons of ndu built four more cities at convenient distances from it, and gave them e following names, *viz.*:—(1) Pâniprastha, or the water-supplying city, esent Pânîpat; (2) Suvaranaprastha, or the golden city, present Sonpat; (3) ilaprastha, or the oil-supplying city, present Tilpat; and (4) Vâkaprastha, the city of vocalists, present Bâghpat. According to some authorities, the mes of these cities were different from the above; but there is no difference opinion as to the site of Indraprastha being the ruins lying on the road from elhî to the Qutub Mînâr, or the village which in Akbar's time was called Dîn anâh, and was built by Humâyun. None of the five cities of the Pândavas situated within the present District of Bulandshahar, but Indraprastha and âkaprastha are not more than twenty miles distant from its borders.

After the sons of Pandu had built the above cities and reduced the rest around them to a place worthy of human habitation, they are said to ve commenced clearing the forest further off, and to have been opposed in at attempt by the wild tribes, whose homes it threatened with destruction. e most formidable of the opponents were the Nâgas, a race of beings partly man and partly snake according to Hindû mythology, but a Scythian tribe cording to history. They were the hereditary foes of the Sanskrit-speaking ople, and a powerful race as long as the forest existed. With the aid of rishna, the Pândavas were ultimately successful in clearing the forest by eans of conflagration. The newly-reclaimed tract is said to have soon become tudded with fine towns, orchards, and fields.

The great epic further says that the seat of the Pândava empire, after he sons of Dhrîtrâshtra had been destroyed in the war, was removed from Dehlî to Hastinâpur, and that it remained at the latter place till the time the *Mahâbhârat* was compiled. It is well known that a few generations after the great war the capital was transferred from Hastinâpur to Kousâmbhî. The exact site of the latter city was not known until very recently Colonel Cunningham, of the Archæological Department, identified Kosam near Allahabad to be the Kousâmbhî of Sanskrit writers. It was conjectured to be somewhere n the Lower Duâb, and according to local tradition Ahâr, situated on the ght bank of the Ganges in this district, was the next capital after Hastinâpur; but Koil and several other towns also laid claim to the honour, unsup-

ported, however, by any conclusive evidence. In short, when the seat o empire was removed to a distance, the viceroy at Dehlî, who was a membe of the royal family, assumed independence, and his descendants continued t be first-rate sovereigns long after Kousâmbhî had been ruined. While Hasti nâpur was the capital, the eastern half of this district belonged to the jurisdi tion of the governor of Ahâr. But the town of Ahâr, together with a numbe of villages in its vicinity, are said to have been given by Râjâh Janmejaya great-grandson of the Pândavas, to the Brâhmans who assisted him in pe forming the snake sacrifice, which, in retaliation for the death of his father b snake-bite, he had undertaken for the extermination of serpent kind; an immediately after this event the head-quarters of the governor of Ahâr we removed to the present site of Bulandshahar, which at that time went by t name of Banchhatî, or land reclaimed from a forest. Râjâ Parmâl, one of tc governors of Banchhatî, built here a fort, the ruins of which are traced in th ravines about 150 yards to the north of the present jail. Some generatio afterwards, a town was built here by Râjâ Ahibaran (cobra coloured), of th Tour or Pândava tribe, and it was called Baran after him. This name is sti retained in the revenue records, and the Baranwâl Baniâs, who are found i large numbers in the Banâras Division, and of whom two or three families sti reside in Bulandshahar, claim their descent from the above Ahibaran. Bein situated on the edge of the valley of the Kâlî Nadî, and being at a considerab height above the level of the surrounding country, the town was common called Unchâ Nagar, or lofty city, and this name having been rendered int Persian, became Bulandshahar. In Akbar's time, as we learn from th *Aîn-e-Akbarî*, and even 300 years before it, as we find in the *Târîkh-e-Fîro Shâhî*, Baran was the capital of a large *Zilâ*. Of the Budhist period n clear vestiges are to be found in this district, although well-ascertained site of ancient Budhist buildings have been discovered in all the surroundin districts. The circumstance of the Chinese pilgrims Fa Hian and Hwe Thsang not having visited any place or monastery here may perhaps be owing to there being nothing worth seeing here.

According to tradition, it would appear that about twenty-five years before the ninth invasion of Mahmûd Ghaznavî, the Dor Râjpûts were invited from the Lower Duâb by the Râjâ of Dehlî to oust his feudatory of Baran and establish themselves between Koil and Mîrath. Under this instigation, the Dors, headed by their Chief, Hardatta, took possession of Baran, as well as of the country from Dehlî to Mîrath, and from the latter place to Koil; they settled themselves in large numbers in the villages vacated by the dependents or kinsmen of the former sovereign. Hardatta built here the fort the remains of which now go by the name of the Bâlâe Kot, besides two smaller forts a Mîrath and Koil, as outposts of his domains. Several palaces and a tank, th

estiges of which are still visible in the suburbs of Bulandshahar, are said to ve been built by Hardatta or his descendants. Muhammadan history presents elf at this stage of our narrative to relieve tradition, but we do not find it mpetent enough to guide us unaided, and we must depend, therefore, on dition till a little further on we may bid it adieu.

Farishtah says that in the year 408 Hijrî (1017 A. D.), whilst on his nth expedition, Mahmûd invaded Mîrath, and exacted from Hardatta, ruler, a large sum of money. Tradition adds that Baran was also visited the Ghaznavî invader at the same time, and that it was saved by Hardatta a similar sacrifice as that offered at Mîrath. For 176 years after this event descendants of Hardatta seem to have retained the sovereignty of Baran, ugh perhaps in a declining state during the period when Prithîrâj was peror of Delhî. It was in 1193 A. D. that Qutub-uddin Ebak, the general, l afterwards successor, of Shahâb-uddîn Ghorî, captured Koil, Badâûn, rath, and Baran, and extirpated the petty rulers of those places. The er of Baran at the time was Chandrasen Dor. He defended the fort gallantly against the attacks of the Ghorî army, until betrayed by two of his own faithful servants, Ajayapâl Dor and Hîrâsing Brâhman, who treacherously ened the gate and admitted the enemy. Chandrasen was slain in the defence his capital, but not before he had killed with an arrow Khwâjah Lâl Alî, officer of high rank in the invading army. The tomb of this *shahîd-mard* artyr) is situated about nine hundred yards to the east of the Bâlâe Kot, and eld in high reverence by the Musalmân residents of the town. An inscription ne is placed on the tomb, but the letters of it are so worn out that they can- be deciphered; and in the pavement of the tomb there is a slab bearing a nskrit inscription, which also is, unfortunately, illegible. The latter seems to ve been taken from some Hindû or Budh temple.

The traitor Ajayapâl was rewarded by the conqueror with the *choudh-t* office of Baran and the title of Malik Muhammad Darâz Qad. He em-aced Islâm, but failed thereby to obtain the office of governor, in the hope of ining which he had betrayed his master. His descendants are up to this me shareholders in the proprietorship of Bulandshahar, and they hold a paper hich they call the *Farmân* given to Ajayapâl by Shahâb-uddîn Ghorî. The enuineness of this document is doubtful. Munshî Mangal Sen has given a opy of it in his history of Bulandshahar, but he has evidently made a mis-ke in supposing its date to be the fifth of Safar in the year 550 Hijrî. The year the original is not clear; it seems to have been altered from something else something like 550 Hijrî. Should this year be taken to be the correct ading, then, after deductions for the intercalary months, it ought to corres-nd with 1155 A. D. But Shahâb-uddîn had not visited this part of the untry until the year 1193 A. D.

In short, the governorship of Baran was withheld from Malik Muhammad Darâz Qad and given to one Quâzî Nûr-uddîn Ghazanwal, who had accompanied the conqueror from his home, and whose descendants still exist here and are called Qâzîs. By way of respect, the descendants of Ajayapâl, the Malik Muhammad, are styled Châudhrîs; but as an index to their characteristics they also go by the *sobriquet* of *Tantâ*, or "pick quarrels." They are generally disliked by the townspeople.

The extirpation of the Dor dynasty from Baran was followed by a century and a half of military rule, and after this came the disastrous age when persecution of the country people was the chief duty of the Musalman rulers. The conquerors were, up to the middle of the thirteenth century, occupied in reducing the native principalities to subjection. They afterwards turned their attention to enforce the law of "Islâm or death." The spirit of religious bigotry prevailed for nearly three hundred years. There were intervals of course in which the rigour of the religious law was relaxed, but these were short and far between. Bulban's exclusion of Hindûs from public offices of trust, and Kaiqubâd's indifference to hearing their grievances, were succeeded by the moderation and generosity which characterized the reign of Jalâl-uddîn Khiljî.

The last named emperor was, before ascending the throne of Delhi, governor of Baran. The good qualities which distinguished his rule in after years were discerned in him when he was only a petty governor. He was succeeded by Alâ-uddîn Khiljî, the hero of the Padmâvat and other legendary poems, a most powerful but unprincipled despot. Alâ-uddîn signalized himself by the introduction of certain grain laws of the most arbitrary kind. The chief sufferers from these laws were the cultivators of the country nearest to Dehlî. The author of the *Târîkh-e-Fîroz Shâhî* (a resident of Baran) says that "the public officers of the Duâb and of the tracts situated close to Dehlî were bound under strict orders not to allow any one to hoard even a maund of grain or to sell it secretly above the fixed price." The cultivators were so burdened with exactions that it was impossible for them to carry any quantity of grain from their fields to their homes; they were compelled to sell the whole on the field, and at a low rate. Amongst the counsellors of this tyrant was one Qâzî Mughis, whose ideas of the value of Hindû life and property, and the impression which an expression of those ideas made on the emperor's mind, may be gathered from the following dialogue, which is recorded by Ziâ-uddîn Barnî and Farishtah in their histories as having taken place between the Qâzî and the emperor:—"From what description of Hindûs," asked the sovereign, "is it lawful to exact obedience and tribute?" The Qâzî replied that, "according to Imâm Hanîf, the *jaziâ*, or as heavy a tribute as they can bear, may be imposed instead of death on the infidels; and it is commanded that the *jaziâ*

and *khirâj* be exacted to the uttermost farthing, in order that the punishment may approach as near as possible to death." "You may perceive," answered the king, "that without reading learned books I am in the habit of putting in practice that which has been enjoined by the Prophet." Another expounder of the *Qurân* eulogized this king in the following terms:—"O! Protector of Islâm! the misery and humility to which the Hindûs have been reduced in your Majesty's reign is such that their women and children beg alms at the doors of Musalmâns. All praise is due to you for this great achievement; and this act of yours does not entitle you to the forgiveness of all the sins of your life, I warrant you to seize my garment on the day of judgment."

In their present state of liberty the Hindûs can well imagine what miserable lives their forefathers must have led in Alâ-uddîn's reign, and they ought ever to be grateful and loyal to the present Government, which does not in any way interfere with their religion or lawful freedom of thought or action. The injustice of Alâ-uddîn's restrictions on trade were so glaring that even his own son and successor, Mubârik Khiljî, notwithstanding his many faults, declared them to be null and void, and abolished most of the taxes which his father had unjustly imposed on property owned by the Hindûs.

Ghayâs-uddîn Tughlaq was the successor of Mubârik Khiljî. His reign was not remarkable for any particularly good or bad actions, but his son, Mahomad Tughlaq, who ascended the thorne in 1325 A. D., surpassed all his predecessors in acts of cruelty. His excessive exactions, says Ziâ-uddîn, his contemporary, compelled the peasantry of the Duâb to abandon their homes and burn their crops. His earliest expedition of cruelty was, according to the above author, directed towards Baran, where he massacred the inhabitants and placed their heads on the parapets of the fort, so as to strike terror among the survivors. Then followed his man-hunting expeditions, which made the people tremble at his name. These inhuman atrocities were ostensibly for the purpose of terrifying the people into subjection, but in reality they seem to have been intended for the satisfaction of his blood-shedding propensities. In addition to these tyrannies of the king, the great famine of 1344 A. D. reduced the people to such a state of poverty that they are said to have feasted on human carcases. Instead of adopting measures for alleviating the calamity, Mahomad Tughlaq pressed his revenue collectors with the demand for payment. Being unable to meet the demand, some of the officers, as the Governor of Sambhal, went into open rebellion, whilst others, as the Baranwâl Amils of Baran, having fallen into the tyrant's hands, were put to death, as if their poverty was an unpardonable crime. These horrible acts of him in whose hands the protection of the people was placed by Providence so terrified them that they retired to the hills and other remote places out of the king's reach. In short, the country around Delhî was reduced to a desert.

Fîroz Tughlaq, nephew and successor of Mahomad Tughlaq, was mild-tempered king. He tried his best to restore confidence, and abolished a the oppressive taxes and cruel forms of punishment invented by his uncl Fîrozganj at Khurjâ, in this district, is a monument of this emperor's love public works. The rules of administration introduced by Fîroz were based the most part on equity, and he was tolerant, too, in religious matters. I describing the rapidity with which his conciliatory policy caused the increa of population, his historian (Ziâ-uddîn Barnî) says (hyperbolically of course that he "Could not account for it, except by supposing that human beings mu have fallen from the heavens or sprung out of the earth." Whatever prosper was regained in the reign of Fîroz Shah was destroyed by Taimûr, who is app priately called the "scourge of mankind." Ten years after Fîroz Shah's dea Taimûr sacked and burnt Delhî, Mîrath, and other towns which fell on his wa He pleased himself by witnessing human blood flowing in streams. For near eighty-eight years after this storm there was either no Government or a wea Government at Delhi. At last, in 1488, came Sikandar Lodî to the thron He was an enlightened administrator, but extremely bigoted in religious ma ters: hence his Hindû subjects had not much reason to be happy in his reign

The fury of conversion which had died with Mahomad Tughlaq w revived in Sikandar Lodî's reign, but fortunately it died again with him. Th towns of Sikandarâbâd and Shikârpur in this district were built by Sikanda and the systems of administration adopted by Fîroz Tughlaq were improved b him. Many of the losses sustained by the country in the anarchy which fo lowed the incursion of Taimûr were renewed in this reign. Sikandar was su ceeded by Sher Shâh in 1504 A.D. The latter renewed or modified the Hindû system of revenue administration, but died before the renewed syste could be brought to perfection. The reigns of Bâbar and Humâyûn were n remarkable for reforms.

This historical sketch of a single district would hardly appear a place for recording at any length the benevolent reforms introduced by Akba or for noting the innumerable acts of sound policy which immortalized h reign: yet the said reforms and acts were strikingly uncommon, and a boo for all parts of the empire, and hence we are tempted to give a brief accou of them. As soon as this monarch had firmly seated himself on the throne, h took in hand the wise schemes of Sher Shah. He abolished the *jaziâ*, the pi grim tax, and several other obnoxious duties levied on Hindûs; he conferre offices of trust on all classes of his subjects without any regard to their cree but in accordance with merit. He caused the lands to be measured, their capa bilities to be ascertained, and the proportion of the produce payable by th *rayat* as rent to be fixed. The country was divided into *sûbahs*, *sirkârs*, *da târs*, *mahâls*, and *mowzâs*, and revenue-collecting officers were appointed

xed allowances. The fees which under different names were formerly exact-
l from the *rayats* were discontinued by Akbar. These measures gave a
eat stimulus to the rise in the value of agricultural labour. In the judicial
partment Akbar's reforms were not less beneficial than those in the revenue
anch. Local officers were appointed for the distribution of justice, and codes
law were published for their guidance. The *Dharam Shâstra* was declared
be the guide in the decision of civil suits amongst the Hindûs, and the *Shara*
as the authority for the settlement of such suits amongst the Musalmâns.
or criminal prosecutions, the *Mahomedan* law, modified by the customs of
e country or by the direction of the emperor, was the sole authority both
Hindûs and Musalmâns.

The present district of Bulandshahar was, according to the institutes
Akbar, included partly in the *Sirkâr* of Koil, *Sûbah* Agra, and partly in
at of Dehlî, *Sûbah* Dehlî. To *Sirkâr* Koil belonged parganahs—

	Name.		*Revenue in dâms.*	*Revenue in rupees.*
1.	Ahâr	...	21,06,554	52,664
2.	Pahâsû	...	25,02,562	62,564
3.	Khurjâ	...	37,03,020	92,575
4.	Dibâî	...	21,67,933	54,248
5.	Malakpur	...	14,46,132	36,153
6.	Thânah Farîdâ	..	2,12,750	5,319
7.	Shikârpur	...	19,84,828	49,621
	Total	...	1,41,25,779	3,53,144

nd to *Sirkâr* Dehlî were attached parganahs—

	Name.		*Revenue in dâms.*	*Revenue in rupees.*
8.	Adah	...	5,13,081	12,827
9.	Baran	...	39,07,928	97,698
10.	Tilbegampur	...	3,70,374	9,260
11.	Jewar	...	18,78,375	46,959
12.	Dankour	...	10,16,682	24,417
13.	Sikandarâbâd	...	12,59,199	31,480
14.	Senthâ	...	8,54,191	21,355
15.	Sayânah	...	20,49,090	51,227
16.	Kâsnah	...	15,22,315	38,058
17.	Shakarpur	...	21,11,996	52,800
	TOTAL	...	1,54,83,234	3,87,081
	GRAND TOTAL	...	2,96,09,013	7,38,225

The present *jamâ* of the district is nearly double of the above total.

The changes which the above parganah arrangement has undergo since Akbar's time may be briefly noticed thus :—Nos. 1, 2, 3, 4, 7, 9, 11, 1 13, and 15 are still in existence as parganah divisions. Three new pargana *viz.*, Anûpshahar, Agoutâh, and Dâdrî, were formed in subsequent times. N 5, 6, 8, 10, 14, 16, and 17 have recently been abolished.

Anûpshahar was formed a parganah, in Jahângîr's reign, expressly for t purpose of accommodating Râjâ Anî Râe, who was rewarded by the emperor w a *jâgîr* of eighty-four villages on each side of the Ganges. The service whi secured this large *jâgîr* for the Badgûjar Chief is recorded by Jahângîr in autobiography to be his having saved the emperor's life at the risk of his o in a tiger-hunting expedition. The autobiographer says that, having g out with the heir-apparent and four or five other noblemen to shoot a tiger, fired his gun at the animal ; the bullet took effect, and the tiger made a spri Every one of the party tried to escape, but the confusion was so great that (Jahângîr) fell on his back, and was actually trodden upon by two or th persons. Anûp Râe, the *sipâehbardar*, or the carrier of the gun-stand, h alone the courage to face the furious animal. He struck it twice on the he with a club, then grappled with and ultimately killed it with his sword. often as the tiger turned towards the king, Anûp Râe pushed it off with whole body. Jahângîr was so pleased with the courage of Anûp Râe that gave him the title of Râjâ Anî Râe Singha Dalan (the foremost among Râjâ and the vanquisher of tigers) and a *jâgîr* of one-hundred and sixty-eight village The villages included in the *jâgîr* on the right side of the Ganges belonged Parganah Malakpur. Hence th new parganah of Anûpshahar, the capital of whic was built by Anûp Râe, was in reality a portion of the old parganah of Mala pur. Malakpur remained a small parganah till the year 1817, after which it w transferred from the Alîgarh to the Mîrath District and absorbed into Pargana Ahâr. Thânah Farîdâ, Adah, Tilbegampur, and Kâsnah were separate pargana till 1844, when the first was absorbed into Ahâr and the others into Sikandarâbâ Agoutâh is the present name of Parganah Senthâ. It was given by the Ma hattas when they removed the head-quarters of their *Amil* from the village Senthâ to that of Agoutâh. The object of the transfer was to keep under chec the turbulent *Chouhans* of the villages around Agoutâh. In some of th documents of the time following the conquest of the Duâb this parganah is calle Mâlâgarh, from the fact that the whole of it was held on lease by Bahâdu Khân, resident of Mâlâgarh.

Dâdrî was formed into a separate parganah about the year 1814. It history is this, that during the *Vazîrship* of Najîb-ud-doulah, the Bhattî Gûjar of Katahra were great highway robbers in the neighbourhood of Dehlî. T deter them from their habits, the *Vazîr* bribed them by appointing their leade Dargâhî Singh, to the office of *chor-mâr*, thief-catcher. His duty was to pre

tect travellers on the road between Dehlî and Koil. During the following disorganization, Dargâhî Singh possessed himself of one-hundred and thirty-three villages of the adjacent parganahs, and established his head-quarters at Dâdrî. He afterwards obtained from King Shah Alam the farm of these villages at a fixed *jamâ* of Rs. 29,000, and also the title of Râo. The Marhatta Government respected this arrangement, and the British officers, too, did not interfere with it. The latter sanctioned the farm in the name of Râo Ajît Singh, grandson of Dargâhî Singh, who was in possession of it at the time of the conquest. Ajît Singh died in 1813, and the farm having lapsed, the villages were settled as a distinct parganah with their proprietors. A pension of Rs. 500 per mensem having been fixed on Râo Roshan Singh, the eldest son of Ajît Singh, and on the other members of the family, Shakarpur was absorbed into Dâdrî in the year 1844.

Jahângîr's reign was distinguished for the distribution of equal justice among the Hindûs and Musalmâns. He was more tolerant than even his father. He abolished the vexatious duties which had escaped Akbar's reforms, and he abrogated the punishment of cutting ears and noses. Shâh-e-Jahân was a worthy son and successor of Jahângîr, except that he gave offence to the Hindûs by encouraging proselytism. He allowed no forcible conversions, yet he gave passive encouragement to the movement. His reign is said to have been the most prosperous period in the history of India after that of Bhoj.

The principal monuments of Ourangzeb's reign in this district are a number of Hindû families converted to Islâm. As an instance of this monarch's bigotry, it may be mentioned that, amongst the old documents in possession of the Nâgar Musalmáns of Ahâr, is an order of the emperor to the purport that it was inexpedient to allow all the members of the *Chowdhrî* family of that town to exercise the functions of their hereditary office, but that only two of them should be recognized as holders of the office; and as A. and B. of them had just embraced Islâm, they were the best entitled to the first selection. Instances like this, but on a larger scale, drove the Hindûs generally to adopt, first, a demeanour of disaffection, and ultimately to go into open rebellion against the empire, with what result is well known.

During the reign of the first three successors of Ourangzeb, *viz.*, from 1707 to 1719 A. D., there was nothing worthy of record in a memoir like this. The reign of the fourth brought into the country a foreign invader (Nâdir Shâh), and paved the way for the disturbances which ravaged it for more than half a century. It will be observed that, during the fifty-five years which preceded the introduction of the British rule, that portion of the Duâb which includes the district of Bulandshahar was the scene of as great disasters as in times of peace it had been of happiness. Immediately after the accession of Ahmad Shâh, the Afghâns of Ruhelkhand assumed independence, and the *Vazîr* was

obliged to invite the Marhattas and Jâts to assist him in subduing them. Then strife arose between the *Vazîr* and Ghâzi-uddin II., each desiring to have the sole control over the king. Villagers from the parganahs close to the capital were summoned by the combatants to take part in the skirmishes which almost daily took place in the suburbs and sometimes in the streets of Dehlî. This state of things was obviously detrimental to agriculture in the country around the seat of the empire. *Vazîr* Safdarjang at last retired to Oudh, and Ghâzi-uddîn became the strongest member of the king's council. In 1754 Ghâzî deposed Ahmad Shâh and proclaimed Alamgîr II. as the next king. His conduct in the Punjâb provoked the anger of Ahmad Shâh Abdâlî, who almost immediately came down to Dehlî and sacked and plundered it. After the sack of Dehlî the Abdâlî retired to Anûpshahar, his cruel soldiery pillaging on the way the villages bordering the road. A few months afterwards he returned to his country, leaving Najîb Khân Ruhelâ as *Amîr-ul-umrâ* of the Dehlî court. As soon as Ahmad Shâh was out of sight, Ghâzi-uddîn again appeared in the field. He ousted the *Amîr-ul-umrâ* from his office, as well as the *jâgîr* which he had secured in the Duâb. His assistants in this affair were the Marhattas, whose army laid waste the country through which it passed. As soon as the Abdâlî heard of these excesses on the part of Ghâzi-uddin, he again marched for Dehlî, but before he could reach that place Ghâzi-uddîn had murdered the king and escaped towards Bharatpur. Ahmad Shâh plundered Dehlî a second time and again retired to Anûpshahar. His army repeated the cruelties on the country people. While Ahmad Shâh was encamped at Anûpshahar, the Marhattas captured Dehli and completed its desolation. A battle was at last fought between the Kâbul and Dakhan armies at Pânîpat. The Marhattas were completely routed in this battle; they quitted the Duâb, and Najîb-ud-doulah again assumed the office of *Amîr-ul-umrâ* at Dehlî. He was an able minister, and his policy of reconciling such Chiefs as Dargâhi Singh, Gûjar of Dâdrî, and Râmdhan Singh, Jât of Kuchesar, in this district, was useful in keeping order. To these persons, and to others like them, he granted titles of honour and farms of large tracts or of entire parganahs on the understanding that they were not only to refrain from benefiting themselves from the crimes of the malefactors, but also to preserve order in their farms. Before anything approaching to tranquillity had been arrived at, Najîb-ud-doulah died, and a series of commotions followed. His son, Zâbitah Khân, succeeded to his extensive *jâgîr*, but was soon dispossessed of it by the Marhattas. Najaf Khân was now the commander of the king's troops. He was instrumental in ousting Zâbitah Khân, but he afterwards fell out with the Marhattas and succeeded in expelling them from the Duâb. Zâbitah Khân brought the Sikhs from Jind and Patiâlâ to assist him in revenging himself on Najaf Khân. These auxiliaries made an incursion down to the town of Khurja in this district. Their

outrages are still fresh in the traditions ; but they were finally defeated by Najaf Khân at Mîrath, and compelled to go back to their homes.

The disasters which such a state of constant and prolonged warfare produced in an agricultural district like Bulandshahar can much better be imagined than described. Gangs of lawless troops constantly passing through the country destroyed security of property. Employment in the army was preferred to every other trade, it being then the safest for life. Agriculture was almost entirely neglected, and the common necessaries of life were unprocurable, even at famine prices. Naiaf Khân died in 1782, but a dispute arising between those who claimed heirship to him served to keep the strife alive. The Marhatta forces again visited this neighbourhood, to take a part in deciding the quarrel. Afrâsayâb Khân, one of the adopted sons of the deceased, was at last the successful competitor. He succeeded Najaf Khân in the command of the Mughal troops, and was governor of the Duâb for nearly three years. Having been assassinated in 1784, he was succeeded by Mâdhojî Scindhiâ in the office as well as the *jâgîr*.

To crown the miseries of the time, the Chalîsa famine occurred in 1783-84 and desolated the country. The evil times did not end here. Scarcely had the calamity of drought passed away, when a new actor appeared on the stage, destined to prolong the horrible scene for four years more. This was Ghulâm Qâdir, son of Zâbitah Khân.

In the anarchy which followed the death of Najaf Khân, and whilst the Marhattas were waging the war, in which they were repeatedly beaten by the Râjpûts near Jaipur, Ghulâm Qâdir raised a rabble force, and with it he overran the Duâb. Having taken possession of Dehlî, he extorted from the king the title of *Amîr-ul-umrâ*, captured the fort of Aligarh, and made himself master of the country between the latter town and Sahâranpur. Within one year after these events he again invested Dehlî and obtained from the king the office of *Vazîr*, in place of Mâdhojî, dismissed. From some motive which was never satisfactorily discovered, he blinded the king and perpetrated the most atrocious crimes and insults on the persons of the princes and ladies of the palace, and plundered all the valuables in the fort ; but the Scindhiâ's forces did not lose much time in coming up from Mathrâ, where they were encamped, to punish the miscreant. Within two months from the date of the king's having been blinded, they compelled Ghulâm Qâdir to fly from Dehlî. He took refuge in the fort of Mîrath, but could not defend it long. He escaped from the fort during the night, and was caught by a villager in the morning. He was put by the Marhattas to the cruel death which he well deserved.

From the beginning of 1789 till the accession of the East India Company's rule, Scindhiâ was the undisturbed master of the Upper Duâb. His general, M. Du Boigne, was stationed at Alîgarh with a force of 24,000 men

and 130 guns. For the maintenance of this army the Bâonî Mahâl *jâgîr*, the same which Najîb-ud-doulah enjoyed at the time of his death, was assigned. It yielded a revenue of twenty-two lakhs of rupees per annum. Du Boigne retired to Europe in 1796, and was succeeded in the viceroyalty of Alîgarh by General Perron. The latter reigned more as a sovereign than as a viceroy or general. His government, although not half so strong as was requisite for the times, was yet a boon to the people in comparison with the past anarchy. The spirit of turbulence was still alive, and the subordinate governors were not as mindful as they ought to have been of the protection of their subjects. "The arrangements for the distribution of justice," says the compiler of the Statistics of Alîgarh, "were very defective. There was no fixed form of judicial procedure, and neither Hîndû nor *Muhammadan* laws were regularly administered. The suppression of crime was regarded as a matter of secondary importance. There was an officer, styled the *Bakhshi Adâlat*, whose business was to receive reports from the *Amîls* in the interior, and to communicate General Perron's orders respecting the disposal of any offenders apprehended by them. No trial was held, the proof rested on the *Amîl's* report, and the punishment was left to General Perron's judgment. Such was the weakness of the administration that the *zamîndârs* tyrannized over the people with impunity, levying imposts at their pleasure and applying the revenues solely to their own use."

The realization of revenue was so difficult a task that General Perron was obliged to station a brigade of troops at Sikandarâbâd, in this district, for the express purpose of facilitating the collection of the public dues. If any *zamîndâr* resisted the authority of the *Amîls* in realizing the revenue, his village was plundered and burnt, and yet instances of such resistance were not of unfrequent occurrence.

Except the Parganah of Anûpshahar, which was included in the territory ceded to the Company by the *Nawâb Vazîr* under the treaty of 14th November, 1801, and was a part of *Zîlâ* Muradâbâd, the rest of this district was a portion of the country conquered by Lord Lake from General Perron. The battle of Alîgarh, which took place on the 4th September, 1803, is too well known to call for any mention here. Only a week after the battle of Alîgarh, another battle was fought between the Company's troops and the Marhatta detachment of Dehlî on the western border of this district. The Marhatta force was completely routed in this action; but the ardour for defiance of new authority was kindled in the minds of the turbulent people. Immediately after the conquest, the newly-acquired country was divided into four portions. The first portion included the area from Hâpar to the foot of the hills; the second from Garh Muktesar to Begamâbâd, and from Malakpur to Ghâziâbâd; the third contained the Parganahs of Pahâsú and Dibâî of this district, and ten of the present parganahs of *Zîlâ* Alîgarh, and the fourth comprised the rest of the parganahs

ganahs downwards. During the following year the district of Alîgarh was formed by the union of the last three portions and the addition of Parganahs Anûpshahar and Sikandarâ Râo from *Zilâs* Muradâbâd and Etâwah, respectively. Parganahs

Sikandarâbâd,	Kâsnah,
Tilbegampur,	Baran,
Adah,	Mâlâgarh (Agoutâh),
Dankour,	Ahâr (Malakpur),

were transferred from the Alîgarh to the Mîrath District in 1818, and again from Mîrath to Bulandshahar in 1824, the year in which Bulandshahar was formed a separate district. In the latter year, Parganahs

Dibâî,	Jewar,
Shikârpur,	Khurjâ,
Anûpshahar,	Half Pîtampur (now included in Pahâsû),
Jahângîrâbâd (now included in Anûpshahar),	Ahmadgarh (ditto),

were detached from Alîgarh and joined to Bulandshahar, to make it a compact district. Jewar and Pahâsû (Pîtampur) were included in the *jagir* of Begam Sombre, and were not brought on the rent-roll of the district till the Begam's death in 1836. Shakarpur, Thânâh Farîdâ, and Dâdrî were received from Mîrath in 1824 and Sayânah in 1842. Two years afterwards the parganah arrangement was revived, and the future divisions of the district were named as under :—

Names of Tahsîls.	*Names of Parganahs.*
Baran ...	Baran. Agoutâh. Ahâr. Sayânah.
Dibâî ...	Anûpshahar. Pahâsû. Shikârpur. Dibâî.
Khurjâ ...	Khurjâ. Jewar.
Sikandarâbâd ...	Sikandarâbâd. Dankour. Dâdrî.

In the revision which took place in 1859, the head-quarters of Tahsîl Dibâî were removed to Anûpshahar; Parganah Ahâr was transferred from Tahsîl Baran to *Tahsîl* Dibâî in exchange for Parganah Shikârpur, and Pahâsû was

added to Tahsîl Khurjâ, from Tahsîl Dibâî. No changes have taken place since 1859.

The first opponent of the British rule here was Mâdho Râo Phâlkiâ, the Marhattâ *Jâgîrdâr* of Mâlâgarh. Immediately after the conquest, the duty of keeping order in the country between Alîgurh and Delhî was entrusted to the late Colonel James Skinner, who, with his 1,200 irregular horse, was stationed at Sikandarâbâd. Mâdho Râo wrote to him to quit the place as it belonged to his jurisdiction. The Colonel's reply was a refusal, and its result a battle. Mâdho Râo's troops, consisting of 500 sawârs, 800 infantry, and 2 guns, marched from Mâlâgarh, eight or nine miles east from Sikandarâbâd. They were met and defeated by Skinner's horse, unaided by guns or infantry, in the vicinity of the last-named town. The battle was a fierce one: 200 of Skinner's sawârs were killed or wounded, and his next in-command, Lieutenant Scott, was dangerously wounded. Mâdho Râo's infantry was almost destroyed. The defeated cavalry fled to Mâlâgarh, and the guns were captured. Colonel Skinner was, shortly after this battle, directed by the Resident of Dehlî, whose orders he was bound to carry out, to try and get Mâdho Râo out of the fort of Mâlâgarh and away from the country, even at the expense of a lakh of rupees if necessary. The Colonel invested Mâlâgarh and offered terms to Mâdho Râo. The terms were refused with contempt, so the Colonel blockaded the fort. The siege terminated in a truce, by the terms of which Mâdho Râo gave up the fort, together with the guns and provisions in it, he being allowed to take his private property and the troops to march out with their arms. The *jâgîr*, consisting of twenty-eight villages, was annexed to the British territory, and Mâdho Râo was handsomely pensioned, and his son, Râm Râo, was taken, with 600 sawârs, into the Company's service.

Amongst the landed proprietors in this district, the most powerful at the time of the conquest were Râo Ajît Singh, Gûjar of Dâdrî; Râo Râmdhan Singh, Jât of Kuchesar; and Dûnde Khân, Lâl, Khânî of Pîtampur. Each of these held a large number of villages in farm, and was styled a *muqararîdâr*, paying a light *jamâ* for the farm. The first two submitted to the new rule without murmur, but the third and his uncle, Nâhar Alî Khân, gave much trouble. The latter were Badgûjar-Râjpûts converted to Muhammadanism in the time of Shah-e-Jahân, and the Parganah of Pîtampur, or Pahâsû, had been held by their ancestors ever since that time. In the early part of General Perron's Government Nâhar Alî Khân was in possession of the parganah, but having resisted the Marhattâ troops at Pandrâwal, he was dispossessed by the General, and the estates were given to his nephew, Dûnde Khân. Nâhar Alî Khân then took his quarters at Imlânî, of Parganah Anûpshahar, in the Nawâb Vizîr's territory, and remained on bad terms with Dûnde Khân for some time. The following extracts from the "Statistics of Alîgarh" contain a brief narrative of

the operations against Dûnde Khân and Nâhar Alî Khân, and an account of the state of the country immediately after the conquest :—

"On the possession of Mathrâ by Hulkar in August, the spirit of rebellion "extended, and an insurrection broke out in the town of Koil on the 19th of "September, which was put down with difficulty in nine days. All the north "and north-east parganahs were held by the rebels Nâhar Alî Khân and "Dûnde Khân, and the west and north-west parganahs by Hulkar's *Amils*, "except Parganah Chandous, which was occupied by Abhey Singh, a leader of "banditti. No troops were immediately available to put down the rebellion, "as the army under Lord Lake was fully occupied in the pursuit of Hulkar, "and afterwards in the siege of Bharatpur. In this state of things Mr. C. "Russell joined his appointment at Koil in December, 1804.

"His first object was to expel the Marhattâs from Noh Jhîl and Khair. "This he effected with the assistance of Thâkur Harkishan Singh, the *Taluq-* "*dâr* of Beswân, to whom he farmed the Parganahs in reward for that service. "The chance arrival of Captain Cruttenden, with a detachment next enabled "the Collector to reinstate his *Amils* in the revolted Parganahs of Atrolî and "Dibâî, and another detachment under Colonel Grueber assisted him to expel "Abhey Singh from Chandous. Still the zamîndârs of the district were far "from being submissive, and the Collector was obliged to support his *Amils* by "strong armed establishments. When Colonel Grueber withdrew from Alî-"garh the rebellion was renewed. Atrolî and Dibâî were again overrun and "Chandous menaced. Captain Woods, commanding the fort of Alîgurh, could "only occasionally spare troops for the Collector's support. At length the "Commander-in-Chief detached a force, under Colonel Richardson, to act "against Dûnde Khân and Nâhar Alî Khân, and in July, 1805, the rebellion "was stopped by the taking of Nâhar Alî Khân's fort of Turkîpurâ. Dûnde "Khân was pardoned on condition of his delivering up the guns in Kamounâ, "filling up the fort ditch, and disbanding his troops. His son, Ranmast Khân, "was confirmed in all his ancestral possessions and in the farms of Shikârpur "and Noh Jhîl, and the farm of Parganah Khair was added. Nâhar Alî "Khân's estate were confiscated, but on his death they were restored by the "Governor-General to his son, Akbar Alî Khân. They are now known by the "name of Taluqah Pandrâwal, and are in the possession of Akbar Alî's daughter "and daughter-in-law.* Notwithstanding the lenity with which he had been

* *N. B.*— Since the above was written the ladies quarrelled among themselves, and after some litigation, a division of the Taluqah of Pandrâwal was effected by the mediation of arbitrators. The daughter got as her share the fourteen villages attached to Pandrâwal, and the daughter-in-law the fourteen villages attached to Khailiâ. The former gave her share to her son, Bâqar Alî Khân, the present Raîs of Pandrâwal, and the other to her brother, Raheem Alî Khân, who, together with his father, Mazhar Alî, turned rebels in 1857, and the villages attached to Taluqah Khailia were consequently confiscated to Government. The above-named Raheem Alî Khân was

"treated, or perhaps in consequence of that mistaken lenity, Ranmast Khân "soon showed fresh signs of disaffection. He evaded giving security for the "farms of Noh and Khair, and refused to engage for his share of Pîtampur and "the farm of Shikârpur on any reasonable terms. By the condition of the par-"don he ought to have engaged for his farm of Shikârpur at the *jamâ* of 1211 "*Fasli*, but as he had been allowed deductions in 1213 *Fasli*, on account "of losses caused by the commotions of that and the preceding years, he demand-"ed the same deductions for 1214 and 1215 *Fasli*, when the same causes no "longer existed. The *jamâ* required of him according to the *jamâ* of 1211 "*Fasli*, was Rs. 28,688, including *nankâr*, whereas the full amount which he "consented to give (but which consent he subsequently retracted) was for 1214 "*Fasli*, Rs. 17,050-8-9, and for 1215 *Fasli*, Rs. 19,181-13-0; and even from "this he claimed *nânkâr* and other unfounded deductions on account of losses "by *pâimâlî* (trampling), inundation, and hailstones. After his expulsion it "was found that he collected a revenue of Rs. 42,559 for 1214 *Fasli* from his "share of the parganah. In October, 1806, the Magistrate, Mr. Cunyngham, "reported to Government that Dûnde Khân had marched with an armed force "against the zamîndârs of Musmanah in Noh Jhîl, had expelled them, and "fired a salute of eleven guns. In August, 1807, the Magistrate, Mr. Spedding, "reported that Dûnde Khân and Ranmast Khân were prepared to resist any "force sent against them, and that they had mounted cannon on their forts of "Kamounâ and Ganorâ. In the following month the Collector, Mr. Russell, "reported Ranmast Khân's general and systematic disregard of authority, his "uniform disaffection to the Government, and his positive violation of the con-"ditions of his pardon. In consequence of these reports the Governor-General, "on the 25th of September, ordered a military force against Dûnde Khân to "apprehend him and reduce his forts, unless he should pay his revenue, dis-"mantle his forts, and surrender his person. But the troops were directed not "to commence operations till the legal forms required by Regulation III. of "1804 had been fulfilled. Accordingly, the Magistrate summoned Dûnde Khân "and Ranmust Khân to attend, but instead of answering the summons they com-"menced laying in provisions and making preparations for defence, and Ranmast "Khân increased the list of his offences by plundering the town of Shikârpur. "On the 12th of October Major-General Dickens invested the fort of Kamounâ; "on the 19th of November a breach was affected and an attempt made to "carry the place by storm, but the assailants were driven back with great "slaughter, the loss of men and officers exceeding that sustained in many pitch-

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grandson of Dûnde Khân. He was tried for his atrocities during the rebellion, and, being found guilty, was transported beyond the sea for life in 1860. His brother, Umrâo Bahâdur, was killed at Delhi in the ranks of the rebels. Of Dûnde Khân's male descendants there is only one now *viz.*, Amîr Bahâdur, son of Umrâo Bahâdur.

"ed battles. The impression, however, made on the garrison was such that "Dûnde Khân evacuated the fort on the 24th, and threw himself into Ganorâ, "from which place he made his escape on the 13th of December. A reward of "Rs. 10,000 was offered for his apprehension, and of Rs. 5,000 for that of each "of his sons. His ancestral estate of half Pîtampur was given by Government "to Mardân Alî Khân, who, though a near relation of Dûnde Khân, was a "zealous partizan of our Government during Dûnde Khân's rebellion. It is "known now as Taluqah Chatârî, and is held by the sons of Thâkur Mardân "Alî Khân. In 1820 Ranmast Khân was pardoned and allowed to reside in "the Alîgarh District. A pension of Rs 500 per month was settled on him. "He died in 1839. His two brothers, Ashraf Alî Khân and Mazhar Alî Khân, "still survive and receive Rs. 185 of the pension, the balance of which (Rs. 315) "is paid to his widows and daughters."*

According to the "Ashrafnâmah," a Persian autobiography written and published in 1855 by Ashraf Alî Khân, son of Dûnde Khân, it would appear that Dûnde Khân was a very loyal subject of the British Government, and that in the commencement he rendered very valuable services in assisting the officers to establish their authority in the turbulent parganahs, but that he was forced into rebellion by the conduct of Mr. Russell, the Collector. It is stated in the above work that Sukh Lâl, *Dîwân* of the Collector's office, was on bad terms with Dûnde Khân, and that he had poisoned Mr. Russell's mind against him. Dûnde Khân endeavoured to pacify the Collector, and waited personally on him at Farrukhâbâd to explain differences, but Sukh Lâl had such a strong influence over Mr. Russell that Dûnde Khân's explanation was not listened to, and he therefore returned home abruptly. Being convinced in his mind that the Collector would soon send troops to punish him, Dûnde Khân prepared himself for defence. He reconciled himself to his uncle, Nâhar Alî Khân, and secured promises of aid from Jaswant Râo Hûlkar and Amîr Khân. He then collected a large force and employed it in taking possession of Parganah Dibâî, and collecting the rents and ousting the Government officials therefrom. The Company's troops invaded Dûnde Khân's forts, and the first *war*, as Ashraf Khân describes it, commenced. The author of the "Ashrafnâmah," although only thirteen years of age at the time, gives himself the credit of having beaten off the English troops in several engagements; also to his father, elder brother, and grand-uncle the credit of having defeated the superior numbers of the invaders at Kamounâ, Imlânî, Turkîpurâ, and other places. He states very positively that the British officers, having been beaten and repulsed in

* *N. B.*—Both Ashraf Alî and Mazhar Alî are since dead. The latter had two sons, named Raheem Alî and Umrâo Bahâdur, of whom Umrâo Bahâdur had been adopted by Ashraf Alî as his son. Mazhar Alî as well as both his sons turned rebels in 1857.

every battle, and, also, having at the same time heard that Hûlkar and Amîr Khân were advancing in this direction, applied to Dûnde Khân for peace, and that peace was accordingly granted. But that as soon as the danger was over the Government broke its pledge and desired Dûnde Khân to dismantle his forts. This gave cause for the *second war*, which, according to the "Ashraf-nâmah," cost the Government very dear in loss of troops, the number killed in the final assault on the Kamounâ fort alone being *more than* 5,600, besides those that had been killed or wounded previously in the prolonged siege. When no longer able to hold Kamounâ, Dûnde Khân is recorded to have "honourably retired" to his fort at Ganorâ, near Shikârpur. He defended this fort also, as "gallantly as he had done that of Kamounâ against the attacks of the British disciplined troops, for one month." He ultimately retired towards Râjpûtânâ, where "he distinguished himself as a great hero, and his sons achieved a great name for themselves."

The heroic exploits of Dûnde Khân are the subject of a very copious and popular poem, called a "Sâkhâ," the ballads of which are sung by the Chamârs, Kahârs, Dhobîs, and other menial classes at their weddings and festivals.

After the suppression of Dûnde Khân's rebellion no other zamîndâr in the district offered any resistance, but the Gûjars of the western parganahs did not discontinue their depredatory habits for several years more. The most remarkable of the atrocities committed by this tribe was a determined attack on the Chouhân villages of Sadarpur and Chhalahra, which they plundered and burnt in open daylight after having killed nine or ten of the principal residents. This occurred in 1819 or 1820, and was the immediate cause of the location of a Joint Magistrate, with a strong police establishmeut, at Bulandshahar. Mr. Stockwell was the first officer who took his residence at Bulandshahar. During first six months he established the new *zilâ*, and in the meantime investigated the above case and committed the offenders for trial. Four years afterwards —that is, in 1824—Bulandshahar was made a separate revenue district by the union of Parganahs Sikandarâbâd and ten others from Mîrath and Jewar and five others from Alîgarh.

The administration of criminal justice, although not quite equal to the times, was not considered defective in principle, from the very commencement of the British rule; but the revenue and civil administrations were so unsuited to the habits and traditions of the people that they proved to be the reverse of what they were intended to be for the rights of the landed proprietors. The system of farming large portions of a parganah, or of entire parganahs, to single individuals; the demanding of security from *mâlguzârs*; fixing heavy assessments on land and realizing the revenue by coercive processes, combined together to deprive the landholders of their dearest and most cherished rights. The action of the civil courts, too, was, in the beginning of the Honourable

Company's sovereignty, and for about forty years afterwards, the cause of ruin of the land-owners. More on the subject will be found in the chapters on civil and revenue administrations.

The next important occurrence after the formation of the district was the famine of 1837-38. As soon as the month of October, 1837, was over crowds of emigrants appeared in the district; they were chiefly from the Trans-Jamnâ districts of Hisâr, Gurgâon, and Dehlî, and the eastern districts of Etâwah and Mainpurî. The reason of the early emigration was that the above districts depended almost entirely on the *kharîf* crops and had no grain in stock, the preceding three years having been unfavourable to agricultural pursuits; hence as soon as the *kharîf* failed the inhabitants were obliged to abandon their homes to search for food elsewhere. The Upper Duâb and Mâlwâ were traditionally the most favourable for emigrants in seasons of famine. This old fame attracted the tide of exiles towards this district, but it did not quite disappoint them. The people here had a tolerable stock of grain and means of irrigation for producing new articles of food. The districts of Ruhelkhand, where, comparatively speaking, plenty prevailed at the time, were also so close to this district that they supplied it with large quantities of grain. Had it not been for the presence of the multitudes of emigrants of other parts of the country Bulandshahar might have easily passed over the calamity. Before the month of March, 1838, was over the stock of grain in the district was nearly consumed, and the emigrants then moved down towards Murâdâbad and Badâon.

The intensity of the famine was more severely felt in the Parganahs of Dâdrî, Sikandarâbâd, and Dankour, where the means of irrigation were scanty, population (mostly Gûjars) indolent, and old stock of grain poor.

Except the plunder of certain grain-laden boats in the Jamnâ by the starving Gûjars of the villages close by, no serious offences which could be attributed to the effects of the famine occurred in this district. Independently of the subscriptions received from Bombay and the Benares Division of the North-Western Provinces, or from Calcutta, large sums were subscribed by the well-to-do residents of the district for the relief of the poor. Poor-houses were opened at the head-quarters of the district and of each *Tahsîl* for feeding the old and infirm, and employment was provided for the able-bodied on the Grand Trunk Road and other Public Works On the whole the loss of life in this district was not great. The pestilence, too, which followed the famine fell but lightly on the sufferers. Grain was not sold less than eight seers for the rupee during the whole period of the calamity. The amount of revenue remitted was forty-five thousand rupees, or only about four per cent. of the *jamâ*. In spite of all the extenuating circumstances the transfers of landed property were extensive. They were not owing to poverty so much as to want of foresight on the part of the *bhayâchârah* communities.

Amongst the acts of private charity relating to the famine of 1837-38, the most conspicuous was the liberality of the late Thâkur Chandan Singh of Somnâ, in the Alîgarh District. His charity is still fresh in the memory of the people, and it is commonly known that it cost him one *lâkh* of maunds of grain. He gave a seer of grain daily to every one who claimed charity.

From 1839 to 1849 was a period of warfare, but the tranquillity or prosperity of the interior was not affected thereby. The Kabul and Panjâb wars and the Gwâliar Campaign in no way interfered with the peace of the North-Western Provinces. In the following seven years the opening of the Ganges Canal and the introduction of the *halkâbandî* scheme of popular instruction were the most memorable events.

Peace and prosperity were on their zenith in the country when the mutiny of the sepoy army broke out in May, 1857. For some months before the outbreak vague rumours regarding the defeat of the English troops at Bushire were current in the bazaars. It was generally believed that the Emperors of Persia, Russia, and Turkey contemplated a joint invasion of India. Distrust in the intentions of the British Government towards the Native States, and towards the prejudices of the people, was the popular feeling, and the enemies of the Government, or those who had nothing to lose by a change of rulers, were anxious for an innovation. They busied themselves in circulating reports calculated to rouse disaffection against the Government. The native army, composed principally of ignorant men, shared in the above belief and feeling. They were prepared to revolt, but wanted a pretext, which, unfortunately, they found in the "greased cartridge."

From its proximity to the focus of the mutiny, the residents of this district had the rare opportunity of distinguishing themselves either as friends or as foes of the Government. Amongst the large landed proprietors there were only three or four whose blind ambition actuated them to go the wrong way, and amongst the *bhayâchârah* communities the Gûjars and Musalmân Râjputs of the western parganahs were led on by a desire for plunder. The rest, as a rule, were partizans of the Government.

The following extracts from the narrative of the mutinies recorded by Mr. Brind Sapte, C. B., Magistrate and Collector of this district, contain all the principal occurrences of the memorable years 1857 and 1858:—

"On first hearing of the mutiny of the troops at Mîrath, I called on all "*Taluqdars* of the district to show their attachment to the Government by "furnishing us with men and horses, and by preventing villagers on their "estates from rising.

"Râo Golab Singh of Kochesur immediately responded to my call by "sending a small body of horse and foot armed and equipped. Mahmud Alî

" Khân of Chutâree, Morad Alî Khân of Puhâsû, Abdool Lateef Khân of " Puhâsû, Abdool Lateef Khân of Khanpur, and Luchman Singh of Shikar- " pur, also sent me such men as they could spare, and I strengthened my " police posts to the best of my power.

" To Inayet-oollah Khân and Abdool Rahman Khân of Chunderoo, on the " road between Balandshahur and Sikundrâbâd, and to Ruttun Singh, Shadee " Ram, and Nowbut Singh, Jâts of Shehra and Syudpur, I offered permanent " employ under Government, on condition of their furnishing me in a given " time each a troop of mounted men. By the 20th May I had nearly two hun- " dred men, many of whom I distributed over the district in those places " where the population seemed more inclined to mischief.

" Mr. Turnbull, who had not left the district, but whom I had only relieved " three weeks prior to the outbreak, gave me the aid of his services, which " from his intimate local knowledge were invaluable. He in company with " Messrs. Melville and Lyall, my Joint and Assistant Magistrates, made several " excursions in the Dâlrî and Sikandrâbâd Parganahs, the most turbulent " part of the district, inhabited principally by Gûjars, who, on hearing of the " events at Mîrath and at Dehlî, at once commenced plundering in all direc- " tions, burning dâk bungalows, and destroying the telegraph.

" On one occasion the above gentlemen, with a detachment of the 9th " Regiment Native Infantry, captured forty-six Gûjars belonging to some of the " worst villages, and brought them in and lodged them in jail. I should men- " tion that I had applied to the officer commanding at Alîgarh for a European " officer and men sufficient to make up the strength of my treasury guard to " a full company, which Major Eld very kindly did, and deputed Lieutenant " Ross, who rendered himself most useful. This force was, however, insuffici- " ent to be of use in keeping any thing like order at any distance from the " station.

" I was disappointed in not receiving aid from Bareilly, from which station a " detachment of the 8th Irregular Cavalry had been ordered to our assistance, " but Colonel Troup, commanding there, could not spare them—a fortunate cir- " cumstance for us, as their villainous acts of treachery have subsequently " proved. The Rampur Nawab also failed to send a body of horse, which " he had been requested to do by the Lieutenant-Governor. I had also been " led to expect that two companies of the Sirmur Battalion would join us, but " was again disappointed in this our last hope of aid, though we did not hear " the cause of their non-arrival, notwithstanding we had been informed of " their having started to our relief.

" I made frequent applications to General Hewitt for a few Europeans to " enable me to send my treasure into Mîrath, but that officer refused to comply " with my request, though I still think it would have been worth while to

"have incurred a little risk to save upwards of two *lakhs* of rupees, besides "other valuable Government property.

"Ab out 16th May a man arrived with a slip of paper, signed by "Mr. Drummond, the Magistrate of Agra, and Major McLeod of the Engineers, "directing all officers to fall back at once upon Agra, as the rebels were re-"ported to be in full march on that station, and the fort was considered the "only safe place. I arrested the man as a spy, but on referring the case I "found out he had been sent as he stated. The object of his mission was not "apparent. All I can say is, we all scouted the idea of giving up Buland-"shahar on vague rumour of an attack reaching us. From the very first we "fully expected an attack from Dehlî, but, providentially, none was attempted, "though we must have been a tempting bait to the rebels, and were within "such an easy distance.

"Matters went on getting worse and worse till the 20th, on the night of "which I received positive information that we should be attacked in the "morning, but as the sepoys of the 9th had not shown any signs of disaffection, "but, on the contrary, had behaved very well, we felt tolerably secure against "any attack the Gûjars might make on us, provided they were unassisted "from Dehlî.

"It is worthy of remark that up to this time no man of any consequence "in the district had joined the rebels—in fact all the *Taluqdars* were appa-"rently sincere in their professions of loyalty to the Government.

"On the morning of the 21st I received an express from the late "Mr. Watson, the Magistrate of Alîgarh, that the 9th Regiment had mutinied, "and that the Europeans had been obliged to fall back on Agra. As there, of "course, could be no doubt but that our detachment would also go the "moment they heard of the head-quarters having done so, I at once "decided on sending off the ladies and children to Mîrath, and they left, "escorted by several officers who had been detained at Bulandshahar on "their way up the country, by some Irregular Cavalry sawârs, and a few men "from the new levies.

"The strength of our garrison was now reduced to seven Englishmen—*viz.*, "Lieutenant Ross, 9th Native Infantry, Messrs. Turnbull, Melville, Lyall, and "myself, with my head clerk, Mr. Knight, and his son. About 2 P. M. a man "came in from Dâdrî with the information that we were to be attacked by "the Gûjars in force at five in the evening. At 4-30 P. M. I heard of the "arrival at Khurjâ (twelve miles off) of the head-quarters of the 9th Native "Infantry from Alîgarh. We then thought it time to make an attempt to "move the treasure towards Mîrath.

"I accordingly went over to the treasury to Lieutenant Ross and asked "him to pack the treasure in the carts which I had ready for the purpose. The

"keys not being at hand we broke open the boxes, and with the aid of the "sepoys commenced packing the treasure, and I then returned to my own "house for Messrs. Turnbull, Melville, and Lyall, and called on the men of "the Irregular Cavalry and my own Collectorate sawârs to join us on "our march to Mîrath. About twenty-five complied, and we started with the "treasury.

"In my compound were ninety remount Arab horses, which had arrived a "few days previously, *en route* to Mîrath, escorted by a small guard composed "of men from the 9th and 44th Regiments Native Infantry, and I felt con-"vinced that the guard would at that time have taken them safely into Mîrath; "but General Hewitt, to whom I reported their arrival, positively forbade my "sending them on, and they consequently were lost, and horses were very "much wanted.

"But to return. On reaching the treasury Lieutenant Ross informed me "that his men (who, I should mention, were acquainted with the fact of their "head-quarters having mutinied,) had already begun to help themselves to the "money; he, however, ordered them to fall in and start for Mîrath. Just "as his order was issued, before the men had time to refuse or comply, we "saw a dense cloud of Gûjars pouring down the roads towards the city, so "leaving the treasure in the hands of the guard, we charged right at them, "dispersing them in all directions.

"Messrs. Turnbull, Ross, and Lyall took the road to the city, which had "already been reached by a large party of the mob, and, aided by some troop-"ers, succeeded in killing and wounding a good number. The jail guard on "the first approach of the mob opened the jail gate and allowed the prisoners "to pass out, firing on them as they got outside, without, however, doing them "much damage.

"Mr. Melville and myself took an opposite direction and went across the "fields, accompanied by seven Collectorate sawârs and a *Risaldar* and trooper "of the 4th Irregular Cavalry, and a private servant of my own, whose horse "was severely wounded with a sabre cut; we succeeded in dispersing the "body and killed and wounded a few; the main body spread over the country "and concealed themselves in the neighbouring villages. We then tried to fall "back on the treasury, not knowing what had become of the other Europeans, "but were fired at by the guard as a warning to keep off. This reluctantly "compelled us to retreat, and we made off for Mîrath about 6-30 P. M., and "reached Hauppur about 10 P. M., being fired at only once as we passed a "village close to the station. We reached Mîrath about 9 A. M. of the 22nd "May, reporting ourselves to the General Commanding.

"About 12 o'clock of the same day I was gladdened with the sight of "Messrs. Turnbull and Lyall, who reached Mîrath with Lieutenant Ross

"about 11 A. M.; they could give me no information of Mr. Knight and his "son, from whom they had got separated. Mr. Turnbull informed me that he, "with Messrs. Ross and Lyall, had gone through the city, and returned fight-"ing every inch in the way, and after having cut down and shot several of "the rioters, reached the treasury in safety, Lieutenant Ross having received "a contusion, which for the time rendered his sword-arm useless.

"They had ordered the guard to start for Mîrath and to bring the trea-"sure with them. They started, but on reaching the cross road leading to the "Grand Trunk Road, told the officers to go and join their friends, as they in-"tended to do. So the three left for Mîrath, experiencing considerable diffi-"culty in avoiding the villagers, who were on the look out for them in every "direction.

"As the Gûjars had entered the station they fired each house, commenc-"ing with the dâk bungalow, and during the four days we were absent the "station was completely destroyed, and all property, private and public, was "carried off or burnt, the city people and those of the neighbouring villages "taking a very active part in the work of demolition.

"Our departure from Bulandshahar, and the authorities having been "compelled to leave Alîgurh, left the road from Mîrath to Agra completely "at the mercy of the ill-disposed, and a great number of travellers were mur-"dered, and all communication with Agra was closed, except by *cassids*. It "was, therefore, a matter of the greatest consequence to re-occupy both these "places.

"The Sirmur Battalion under Major Reid, which had left Dehra some "days previously for Bulandshahar, by the canal, was unable to get beyond "Dasnah, owing to the destruction of the locks by the villagers, and they "had sent into Mîrath for carriage, but the General and the Brigadier both "refused to send an escort, so the regiment was still further delayed, and "was left to its own resources. But by unwearied exertions they managed "to get on and reached Bulandshahar on the 24th May, though we did not "become aware of this till on our way down to re-occupy Bulandshahar "on the 25th, on the morning of which day I started from Mîrath with "Mr. Lyall, Lieutenant Ross, and Captain Tyrwhitt of the late 14th Cavalry, "who had been ordered down to command at Bulandshahar.

"I should mention here that the escort furnished us by the General consist-"ed of some men enlisted by Captain Craigie subsequent to the outbreak. "They were, of course, completely raw, badly mounted, and worse armed, "having as little confidence themselves in their horses as we had in the "riders. Their subsequent conduct showed what they were worth, and be-"sides them we had the few men who accompanied us on our retreat from "Bulandshahar.

"On our arrival at Hauppur we heard the Sirmur Battalion had reached "Bulandshahar, and we arrived early on the morning of the 26th. We "found the posts and wire of the telegraph had been entirely removed between "Haupper and Bulandshahar, a distance of twenty miles.

"A body of about 200 horsemen, furnished by the Nawab of Rampur, "had arrived the same day as the Goorkhas. So we had now quite a strong "garrison, but felt much the want of artillery. Parties of these horsemen "were employed in patrolling the Grand Trunk Road as far as Khurjâ.

"On the 27th we searched a village, Chandpur, close to the station, and "found a large quantity of public and private property concealed therein; so "we burnt the village and seized the headman, who, after having been tried by "a drum-head court-martial, was hung with two other men of the city, in "whose houses plundered property was found. During the night Captain "Tyrwhitt and Mr. Lyall left for Bilaspur, the residence of the Skinners, "where a number of Christians were reported to be beleaguered. Mr. Mel-"ville also rejoined us from Mîrah, where he had been left behind "sick.

"The next morning the Rampur Horse showed mutinous symptoms and "declined to obey orders; thirty marched straight off for Dehlî, so Major Reid "ordered the rest to quit the station, and they re-crossed the Ganges into "Ruhelkhand. On the 30th Captain Tyrwhitt and Mr. Lyall returned "from Bilaspur; the party there preferred remaining, as the fort was strong "and provisioned.

"On the evening of the same day Major Reid marched with the whole "of his regiment to join General Wilson's column, which had gone out from "Mîrath to Ghazee-ood-deen-nuggur. I expressed my fears to Major Reid "that his departure would give confidence to the ill-affected, and that the con-"sequences will be very serious; but that officer considered the body of caval-"ry at our disposal sufficient to guard the station, which I admitted: but I "knew it would be insufficient to check any rise on the part of the villagers, "and stated my opinion to that effect. The result proved I was correct, for "the very next day Sikandrâbâd, a rich and populous city, about eight miles "from Bulandshahar on the Dehlî road, was attacked and plundered; vast "numbers of the inhabitants of both sexes and of all ages were brutally ill-"treated and murdered. The assailants consisted of men from almost every "village of the Dâlrî and Sikandrâbâd Parganahs, who had collected and "joined in a simultaneous attack, tempted by the hope of much plunder. The "town fell into the hands of the mob; the police, who behaved well, escaping "with much difficulty. We were unable to send out a man to assist the un-"fortunate inhabitants, who left the city in thousands and came flocking "into Bulandshahar and neighbouring villages.

"It was very distressing not to be able to respond to the repeated calls for "assistance, but our hands were completely tied by the presence of Nawab "Wulleedad Khân, who had a strong mud fort, Mâlâgarh, about four miles "from the station. This man was a near relation of the ex-king of Dehlî, with "whom he was staying when the outbreak occurred, but he had returned to "Mâlâgarh about the 26th May, deputed by the ex-king as a *Soobah* of the "provinces of Bulandshahar and Alîgurh, which fact he himself admitted "to me, but excused himself by saying that, unless he had come out under some "such pretence, he would not have been able to escape from Dehlî, where he "had been detained, an unwilling guest of the king.

"Notwithstanding his professions of loyalty I suspected him from the very "first, as he had brought with him a considerable number of mutinous sepoys "and *nujeebs*, and had, I knew, several guns, and I heard on all sides he was "meditating treachery. His presence at Mâlâgarh completely paralyzed us; "the moment we moved out any way from the station we felt convinced he "would at once have come down and with his guns would easily have pre-"vented our return, and thus cut off communication with Alîgurh and Agra, "the sole object of our holding Bulandshahar.

"We managed to increase our guard of irregular cavalry men to seventy-"five belonging to various regiments; much tact was required in their manage-"ment at such a critical period when we heard daily of fresh regiments going, to "most of which some of our men belonged; but we were most fortunate in "having such an officer as Captain Tyrwhitt, who by his sound judgment "and firm bearing kept them together in a manner highly creditable to himself. "We were but seven Englishmen, and we took our turn of duty the whole "time we remained at Bulandshahar. Every sentry was visited once every "hour during the night, so that had treachery been meditated a surprise would "have been next to impossible.

"We heard about this time of the movements of the rebel troops in "Ruhelkhand, who were reported to be in full march on Dehlî *viâ* Anûpshahar. "I accordingly ordered the bridge-of-boats to be broken up and the boats "secured on this side.

"We were joined, on 1st June, by the late Mr. W. Clifford and Mr. "Young of the Revenue Survey. These two gentlemen had been with Messrs. "Harvey and Money, of the Civil Service, with the Bhurtpore troops, and "were on their way to Dehlî up the right bank of the Jamnâ; but the mutiny "of the troops compelled them to fly. Messrs. Clifford and Young were at "Hodul, a few miles from the main body, when they received intimation from "Mr. Ford, the Magistrate of Goorgaon, who told them to make the best of "their way to Bulandshahar. So they crossed the Jamnâ at once and ar-"rived at Bulandshahar late in the evening.

"Reports from the interior of the district showed that order was passing "away; former proprietors now took the opportunity of ousting the present "possessors of their estates. In some instances this was effected by force and "large bodies of armed men. The principal *Taluqdars* all this time had re-"mained quiet. In fact, with the exception of the Mâlâgarh man, no person "of consequence then gave us any uneasiness, while they all continued profess-"ing extreme loyalty.

"The continuous stream of mutinous troops up the Grand Trunk Road had "of course a very bad effect upon the minds of all, disheartening the well-"affected and giving confidence to those who were ill-disposed, while the "sacking of the town of Sikandrâbâd being permitted still to go on with impu-"nity led the people to suppose our power had really ceased.

"Alîgurh was held by a few British one day and by a large band of the "rebels the next; the former being so few in number that they had to fall back "on the approach of the latter. Still we held our own as far as Khurjâ.

"There were about Rs. 15,000 in the *Tahsîl* at Khurjâ. These Mr. Mel-"ville brought off safely. He went down on a mail cart and returned in a "very short time. His object in going to Khurjâ was kept a secret, and he "deserves great credit for the manner in which he performed this duty, which "was accompanied with considerable risk. The greater part of this money "was, however, eventually carried off by the sawârs that deserted a few days "after.

"On the evening of the 8th I got reliable information that the station was "to be again attacked by the villagers, backed up by the followers of Wullee-"dad Khân of Mâlâgurh, towards which place I moved out with Captain "Tyrwhitt and patrolled for some hours in the neighbourhood. If an attack "had been intended our move had the effect of stopping it, for the night "passed off quietly.

"On the morning of the 10th, however, we heard of the arrival at Khurjâ "of a large body of mutinous cavalry from Oudh, who had murdered their "officers on the road. Their arrival so worked on the feelings of our men "that the greater part of them instantly deserted, and we were left with little "more than twenty men, most of whom were non-commissioned officers, besides "Captain Craigie's new levies. Finding our force so very much reduced, we "deemed it expedient to fall back on Goolaothee, a town about twelve miles "to the north of Bulandshahar, towards Mîrath, on the Grand Trunk Road, "where we remained that night. Early the next morning we heard the rebel "cavalry had left Khurjâ and gone on to Dehlî, which decided us on return-"ing to Bulandshahar, when about half way we heard that Wulleedad had "taken possession of the station in the name of the British Government, and "that everything was quiet.

"At Captain Tyrwhitt's request I went ahead with Messrs. Lyall and "Clifford, and Lieutenant Anderson of the 3rd Europeans, to let the people "know we had returned. On entering the station I met Ismail Khân, Wullee-"dad's head man, who at once came up to me and reported all well. I told him "I was going into the city that our return should at once be known. He "accompanied us, and when near the city, said he had better go ahead, as "there were a number of desperate characters in the city who might oppose us. "I saw a large body of men collected at the further end of the street close to "the *Kotwalee.* While Ismail Khân went to parley with them, we rode a little "way down the street and then pulled up, awaiting his return: finding he did "not come back, I sent Mr. Clifford to Captain Tyrwhitt to let him know how "matters stood, and requesting him to come on as quickly as he could, while "Mr. Lyall, Lieutenant Anderson, and I retraced our steps leisurely. Within "a quarter of an hour Captain Tyrwhitt arrived, and on my telling him how "the city was occupied, he expressed his determination to drive them out, and "giving the word 'charge,' he went at a gallop towards the city. On our reach-"ing the last turn, near the jail, which enabled me to see into the city, we "found the rebels had moved up to the entrance, and the moment we came in "sight they opened on us from three guns and a heavy musketry fire. Captain "Tyrwhitt most gallantly led us within thirty yards of the guns, the first dis-"charge from which disabled and killed three men and horses; only about "fifteen men had followed. Craigie's levies fled on the first shot being fired and "were never seen again. Being entirely unsupported, we were reluctantly "compelled to retreat towards the open, where we could have acted better than "in the narrow road in which we were, but we were not followed. I should "mention here that we had previously sent up a small gun, but as it was "drawn by bullocks, it could not be brought up in time for the action. We "brought it off, however, with us, Mr. Young, under whose charge it was, "displaying much coolness on the occasion.

"Finding ourselves unmolested we retraced our steps to Goolaothee. As "we passed Mâlâgarh we found Wulleedad had sent out a small body of "cavalry to oppose our retreat, but these fled on our approach and, as we pur-"sued them, took shelter in a village close under the walls of Mâlâgarh, from "which they opened a fire on us, but without effect. Thus were we, step by "step, driven out of the Bulandshahar District.

"We reached Hauppur late that night, having halted the day at Goolao-"thee, where we fully expected an attack, but our orderly retreat, so well con-"ducted by Captain Tyrwhitt, had evidently had a wholesome effect on our "cowardly enemy.

"The next day Wulleedad Khân threw a strong picket into Goolaothee, "our police, of course, having to fly. Our little party went to Baboogurh, the

"stud station, about four miles from Hauppur, towards the Ganges, and from "which we could watch the *ghât* at Gurhmukteshar, for which, we now had "ascertained for a certainty, the rebel troops from the Ruhelkhand station were "making.

"On the 18th June a force under Major Thatcher came out from Mirat, "with which we proceeded to Gûlaothi and drove out the rebel pickets and "dispersed the followers of Valîdâd, who, however, again occupied the post as "soon as we had retired.

"On the 23rd June the advance guard of the Bareli Brigade crossed at "Gurhmukteshar, only twelve miles from Babugurh, which compelled us to "retire on Mirat; this they were allowed to do entirely unmolested. Owing "to the immense number of hackeries laden with treasure and plunder the cross-"ing took them several days, and nothing could have been easier than to have "attacked and cut them up, encumbered as they were with so much baggage, "but they were allowed to cross at their leisure and reach Dehli without the "slightest attempt being made to stop them.

"The authorities at Aligarh having been compelled to give up their post, "the road between Mirat and Agra was now completely in possession of the "rebels. Malagarh became the resort of all the disaffected far and near; "Aligarh and Khûrja were occupied by the followers of the rebel Nawwâb, to "whose standard many of the Musalmâns of the Barah Busti hastened to flock. "The fort of Malagarh is about 900 yards removed from the road, which is "consequently commanded by its guns, of which Valîdâd possessed six at "the commencement of the outbreak. Communication with Agra even by "*cassid* was effected with extreme difficulty, for so well was the whole line of "of the road and its vicinity watched that scarcely a man could pass without "being intercepted. Various expeditions where planned against this impudent "rebel, but from various causes were never undertaken, until he had got such "reinforcements and his followers had increased to such numbers that he had "really become a formidable foe. I remained with my assistants at Mirat, do-"ing duty as troopers in the Mirat Volunteer Cavalry until the end of August, "when we were ordered down to form part of a force under Major Sawyer, to "keep this very Valîdâd in check. The whole of the Jhansie Brigade, consist-"ing of the 12th Native Infantry, the 14th Irregular Cavalry, and a 9-pounder "Battery, had been sent from Dehli to his assistance, and he was now threaten-"ing Hauppur, which, but for the timely arrival of our force, would in all proba-"bility have shared the fate of Sikandrabad. We remained encamped at "Hauppur till 20th September, the date of the fall of Dehli. While at Haup-"pur we were one day surprised by hearing firing in the neighbourhood of our "camp. This proved to be the Jhansie Brigade attacking the Jât village of "Bhuthona, the inhabitants of which village had some weeks previously

"captured three of Valîdâd Khân's guns in a fight with his followers. We "went down the next morning early and found the Jâts had succeeded in "beating off their assailants, who had retired on Malagarh.

"On another occasion we had a sharp artillery fight at Gûlaothi with the "guns of the Jhansie Brigade, which we succeeded in silencing, but night "coming on, they were enabled to carry them off, not without however hav-"ing suffered considerably both in men and horses.

"On the 20th September we returned to Mirat, and on 25th joined Colo-"nel Greathed's column at Ghazi-ud-din-nugur, which had been sent out "from Dehli to pursue the flying enemy.

"We reached Bulandshahar on the morning of the 28th. It would be "useless for me to describe the action which was fought on that day, and which "ended in the complete rout of the Jhansie Brigade posted in a strong posi-"tion to oppose our entrance to the station.

"After the fight, which lasted about three hours, we were in possession of "the station and town, and the enemy fled, leaving behind them two guns and "a large quantity of magazine stores.

"Mr. Lyall distinguished himself during the fight, having attached himself "to Watson's Horse and joined in a charge against a large body of the rebel "cavalry, and I am most happy to say his name was honourably mentioned in "the despatch of Major Ouvry, commanding the cavalry portion of the force.

"In the course of the day we discovered that the Nawwâb of Malagarh had "evacuated his fort during the night and fled across the Ganges with the "greater part of his followers, leaving a number of guns, stores, and much "plunder in the fort, which was occupied that night by a body of cavalry under "Lieutenant Baker. Our men encamped on the east side of the city, where "we remained till 3rd October, when we marched to Khurja. A party of "Sappers were employed for some days in blowing up the fort of Malagarh, "and on 1st October the mines were exploded by Lieutenant Home, of the "Engineers, in person, when that most gallant officer lost his life—a spark from "the portfire accidently ignited the train, and he was killed by the explo-"sion.

"On the day the column marched to Khurja I went with a party of cavalry "under Lieutenant Watson to the village of Jhajhur, about fifteen miles from "Khurja, as I had received information of a Christian girl being concealed "in the house of a rebel trooper of the 15th Irregular Cavalry. Though we "arrived at the village before daybreak they were ready for us. A large body "of *sowars* arrived, and many of them in full uniform came out to oppose us. "Several were killed in actual fight, and some few were taken prisoners with "arms in their hands; they were tried by drum-head court-martial and shot "on the spot. After a long search we discovered the girl; she turned out to

"be the daughter of an Eurasian, a clerk in some Deputy Commissioner's "office in Oudh, whose life, as also that of the father, had been saved by the "trooper Khuda Buksh, in gratitude to whom she turned Musulmâni and "married him. As she expressed a strong desire to be allowed to remain I "did not force her away, but left her with the assurance that her husband "would be hung whenever he was caught.

"The next day the column marched towards Agra, and I returned to "Bulandshahar, which had been occupied by a force under Lieutenant-"Colonel Farquhar, consisting of the right wing of 1st Belooch Battalion, "two Horse Artillery guns, and a body of Puthan Horse, under Major Stokes.

"I lost no time in re-establishing the police posts, strengthening those I "thought necessary. The greater part of the *burkundazes* had deserted and "joined the rebels, and I filled up their places mostly from the Jâts. Only one "Thanadar, Sahibdad Khân of Shikarpur, had deserted, but I did not think "it advisable to re-appoint Peer Mahomed Khân of Anupshahar, or Khoorshed "Ali, the Kotwal of Bulandshahar. With the above exceptions all the "Thanadars were confirmed in their posts. The turbulent Parganahs of Dadrî "and Sikandrabad required a strong body of police, which I kept up till the "close of the year.

"The revenue began to come in the very day we returned. Abdool Latîf "Khan, Talukdar of about one hundred and fifty villages, and who had refused "to pay a farthing before, though repeatedly called upon by me to do so, sent "in his *kist* about two days after my return.

"This man, the head of the Barah Busti, was subsequently convicted by "a military commission of having aided the rebels in every way in his power, "and sentenced to transportation for life.

"His uncle, by name Azîm Khân, had taken a prominent part against us, "having joined the rebel Valîdad. Kushee Ram, Thanadar of Anupsha-"her, caught him trying to escape to the Ganges, and he was brought in, "tried, and executed. The conduct of the Thanadar and his men on this occa-"sion was deserving of all praise, as Azîm Khân, I knew, offered him any "sum to let him off, but the honest Jât of Bhuthona was deaf to all persuasion, "and brought him in triumph.

"Having set everything going in the station, on 17th December we moved "into camp towards the Ganges, to arrange for the safety of the boats at the "various *ghâts*, but we had no sooner reached Ahâr, twenty-five miles from the "station, than I heard the Gujurs were meditating an attack upon the jail, to "rescue their captured brethren.

"With the recollection strong upon me of what these men had been capable "of in May last, I begged of Colonel Farquhar to make a forced march back "to Bulandshahar, which we reached the next morning, and I am confident,

" from my subsequent information, that had we not returned the attack would
" have taken place.

" We remained in the station for a week, during which time Lieutenant
" Smith, of the Horse Artillery, put the jail into a state of defence, capable of
" holding out against any body of Gujurs. I provisioned it for ten days,
" strengthened the guard with Golab Singh's men and a few Belooches, and
" again, (on 27th) marched to the Ganges.

" We went, *viâ* Syânâh, to Pooth, and thence down the right bank of the
" Ganges, visiting each *ghât*. I collected the whole of the boats at Anupsha-
" har, where I posted a body of two hundred Jâts, and the sequel will show
" how well these men behaved.

" The *ghâts* of Pooth, Bussi, Ahâr, between Gurhmukteshar and Anup-
" shahar, I put under charge of Rao Golab Singh, of Kochesur. From Anup-
" shaahr we followed the coarse of the river by Kurunbâs to Ram Ghât, having
" secured every boat of which we could find any trace. The rebels not showing
" on the opposite side, we marched to Debai, intending to return to Buland-
" shahar preparatory to beating up the quarters of the Gujurs, who still set the
" police at defiance and refused to pay any revenue. But on reaching Shikarpur
" we heard the rebels had appeared in force opposite Ram Ghât. We hurried
" back to that place. As we neared it we heard heavy firing, the rebels having
" attacked Gunnour, a friendly village a few miles inland in the Budaon District;
" they looted Gunnour and then commenced plundering in all directions. The
" Aheriâhs, a numerous tribe, at first showed some opposition, but, finding
" themselves unsupported, compromised matters and finally joined the rebel
" ranks, and as they inhabit all the villages on the left bank, we had to keep
" a very sharp look out on all the ferries and fords, the latter becoming daily
" more shallow; but though on several occasions the rebels have attempted to
" cross, and once in force, they never succeeded.

" We remained at Ram Ghât six days and then returned to Anupshahar,
" where we remained a week, and returned to Bulandshahar on 30th Novem-
" ber, but were again obliged to march on 5th December.

" There were constant rumours prevalent that Vâlidâd, with all the dis-
" affected fugitives from Bulandshahar and its neighbourhood, intended to
" make an attempt to re-occupy Malagarh, though he would not have found
" his old residence very comfortable, as the work of demolition had considerably
" progressed. The people were however becoming very excited, and the dis-
" affected took care to spread the alarm.

" We marched to Debai, where I found that the rebels, reinforced by
" Bukht Khân and the Bareli Brigade, with several guns, had taken up a
" strong position at Kasgunj, on which town, invited by the Musalmâns of the
" place, they had made a sudden attack, killing Chobey Ghunsyam Dass—a

" blind man, but a faithful adherent to the British Government—who had been " placed at Kasgunj by the Aligarh authorities. The rebels gave out their " intention of looting Soron, a large and populous Hindu town, a few miles " from Kasgunj, but were bought off by the inhabitants paying a fine of " 20,000 rupees.

" On consulting with Colonel Farquhar, that officer deemed it advisable to " make a move in the direction of Kasgunj, with a view to holding the rebels " in check, if possible, until the arrival of the column which was being formed " at Dehli and Mirat under Colonel Seaton, C.B., to convey a quantity of " stores and ammunition for the use of the troops at Cawnpur, and we decided " on going the next day to Atrowli ; but hearing that Hurmut Khân of Pun- " drâwul, a fort belonging to Fuhîm-ul-nissa, a near relative of the rebel " Raham Alî Khân, son of Muzhur Alî Khân of Khylia, was laying in stores " for the use of the rebel troops, we changed our line, sending my tent to " Atrowli as a blind, marched to Pundrawul, much to the surprise of Hurmut " Khân, and we there found an immense quantity of supplies, evidently collected " for the above purpose. He was also busily engaged in putting his fort into a " complete state of repair. I had previously deprived this man of two guns, " and I now lost no time in disarming his adherents and dismantling his fort ; " and Hurmut Khân is now under trial before the Special Commissioner for " carrying on a correspondence with the Malagarh rebel.

" From Pundrawul we marched to Atrowli, a large disaffected town in the " Aligarh District, and from thence to Churra, a small village close to the " residence of Daud Khan, Talukdar of Bhikumpur.

" Having performed all that Colonel Seaton had required of us, we retraced " our steps to Bulandshahar, re-visiting Pundrawul on our way. We had " been out of the district for a fortnight, but during our absence all had been " quiet, and we reached Bulandshahar on 29th December.

" On 2nd January, Khushi Ram reported that a large body of rebels had " arrived at Chaupur, opposite Anupshahar, which they were threatening. " Mr. Lyall started off with a body of mounted police, and arrived just in time " to see the conclusion of a very smart affair between the rebels and the Jâts " under Khushi Ram.

" I had collected one hundred and eighty-seven boats at this *ghât*, a short " way above which was all easy ford. The rebels brought down two guns " below the *ghât* so as to rake the boats and the men who guarded them. The " Jats, no way daunted, returned their fire from two small iron pieces I had " recovered from the district. A body of horse and foot now came down and " commenced crossing the ford. Khushi Ram wheeled his men round and " gave them two volleys in quick succession, which at once decided the day, " for the rebels turned and fled, and not one succeeded in crossing. Several

"of our boats were considerably damaged by the enemy's fire. None of our "men were hit, the enemy's range being too high. Colonel Farquhar on learn-"ing what had happened marched to Anupshahar, as it was very necessary to "hold these rebels in check.

"On 17th January they again came down, but in much greater force than "before. They brought with them six guns, two of which they planted opposite "the centre of our position and the others on each flank. Lieutenant T. P. "Smith, with his two six-pounders, returned their fire, which he succeeded in "silencing after three hours. The manner in which this gallant and active "officer manœuvred his guns on this occasion was the admiration of all present. "His practice, too, was perfect. Our loss was two men wounded and one killed, "while the enemy lost at least fifty killed, and had Colonel Farquhar not received "the strictest injunctions not to cross over, a detachment might have gone over "and destroyed the enemy. Since that date the rebels have made but one at-"tempt to cross, and that only in very small numbers. A few horsemen came "over and carried off some cattle feeding on this bank, but fled on approach "of our patrols.

"The rebel Raham Alî came about this time from Bareli, having got "the farm of that part of the district, but he did not hold it long, and "I heard he was only watching his opportunity to escape. I knew he "would not be able to across into the Bulandshahar District, but imagined, "through the friendly influence of Daud Khân, he would find no difficulty "in making his escape through the Aligarh District, as he has indeed lately "done.

"Owing to Colonel Farquhar being compelled to remain watching the "*ghâts* no measures have yet been taken against the Gujurs, who have hither-"to, comparatively speaking, escaped scatheless for the atrocities they committed "against the town of Sikandrabad. Though tardy, these men should be "taught that the punishment for an offence is sure."

To the above interesting narrative may as well be added the following list of persons who distinguished themselves for loyalty during the disturbances in this district, as well as a brief account of the principal rebels:—

1.	T. Skinner, Esquire, of Bilaspore...	Rewarded for good services with the proprietorship of confiscated villages assessed at 6,000 rupees as annual revenue.
2.	Mahmûd Alî Khân of Chattâree ...	Ditto with the proprietorship of confiscated villages assessed at 4,193 rupees; also a *khilat* of 1,000 rupees.

3. Faiz Alî Khân of Pahâsû ...	Rewarded with the proprietorship of confiscated villages assessed at 4,000 rupees, with remission of one-fourth of revenue for life, and a *khilat* of 1,000 rupees.
4. Imdâd Alî Khân of Pahâsû ...	Ditto ditto 2,909 rupees, without remission or *khilat*.
5. Zahûr Alî Khân of Dharampur	Ditto ditto 3,000 rupees.
6. Râo Golâb Singh of Kochesur...	Ditto ditto 8,000 rupees, with remission of one-fourth of revenue for life, and a *khilat* of 2,000 rupees and the title of Râjâ Bahâdur.
7. Choudhrî Lachman Singh of Shikarpur.	Ditto ditto 1,999 rupees.
8. Râi Durgâ Pershâd, Deputy Collector.	Ditto ditto 1,400 rupees.
9. Proprietary body of Mouza Bhuthona (Jâts).	These Jâts captured the guns of Nawwâb Valîdâd Khân in a battle which took place between them and the Nawwâb's followers. They also defeated the Jhansie Brigade, which attacked their village at the instigation of the Nawwâb. Rewarded with lands assessed at Rs. 2,876.
10. Khushi Ram, Thanadar ...	Was leader of the Jâts of Bhuthona in several engagements against the rebels. Did excellent service for the Government. Was rewarded with the proprietorship of lands assessed at 1,202 rupees, with remission of one-fourth revenue for life, and a *khilat* of 1,000 rupees.
11. Heirs of Risâldâr Ratan Singh, Jât of Sehrâ.	Were rewarded with proprietorship of estates assessed at 2,000 rupees.
12. Jhandâ Singh, 13. Bastî Ram, 14. Shâdî Ram, 15. Noubat Singh, } Jâts of Sehra.	Rewarded with lands assessed at 600 rupees for each. Also a gratuity of 200 rupees for Jhandâ Singh.
16. Ahmad Saîd Khân of Khurja ..	Ditto lands assessed at 1,893 rupees, and a *khilat* of 1,000 rupees.
17. Imdâd Alî of Gûlaothî ...	Ditto a gratuity of 300 rupees.
18. Harsarûp, Foujdâri Sarishtedar,	Ditto 500 rupees.

19.	Jaya Narain Singh, Tahsîldâr ...	Rewarded with a *khilat* of 1,000 rupees.
20.	Bishandiâl, Tahsîldâr ...	Ditto ditto.
21.	Hâjî Sayad Mahomad Shîrazi of Khurja.	Ditto 400 rupees.
22.	Farhat-ullâh, a mookhtâr ...	Ditto lands assessed at 1,000 rupees.
23.	Munshî Lachman Sarûp of Sikandrâbâd.	Ditto 200 rupees.
24.	Choudhrain Chand Kour of Khurja,	Ditto 557 rupees.
25.	Munnî Lâll, agent of the Skinner family.	Ditto a *khilat* of 1,000 rupees.
26.	Daulat Singh, of Jewar	These zamîndârs kept order in their neighbourhood. They were rewarded with the proprietorship of lands assessed at 763 rupees.
27.	Bakhshi, of Jewar	
28.	Harsahâi Singh, of Jewar	
29.	Hazârî Singh, of Dayânatpur.	Ditto ditto 388 rupees.
30.	Mohar Singh, of Dayânatpur.	
31.	Râi Munnû Lâl, Deputy Magistrate, Ganges Canal.	Ditto estates assessed at 1,000 rupees.
32.	Harsukhrâi, agent of the Kochesur Raîs.	Ditto 500 rupees.
33.	Thân Singh, Ahîr of Kota ...	Ditto 300 rupees and 500 rupees cash.

Besides the above, there were several other individuals who obtained rewards in landed property in this district for services rendered in other districts. The principal of these will be noticed in the chapter on "Castes and Conspicuous Families."

The more prominent amongst the rebels of this district were the following :—

Valîdâd Khân.—This arch rebel was the proprietor of Taluqah Mâlâgarh, consisting of about fifty villages. He was a relation of the King of Dehli, his sister's daughter being married to one of the king's sons. In the commencement of the disturbance he was at Dehli, and on returning home rendered service to the district officers in keeping order. But after the said officers had quitted the station for the first time he turned a complete rebel. He received from the king the office of Subahdar of Bulandshahar and Aligarh, and in virtue thereof upset the authority of the British Government. A large number of the disaffected inhabitants of Bulandshahar and other towns took service under him and committed tyranny on their peaceful neighbours. These rebel followers of Valîdâd Khân had a fight with the Jâts of Bhuthona in which they were routed and three of their guns were captured by the Jâts.

The Jhansie Brigade of mutinous sepoys, which was sent from Dehli for Valîdâd's assistance, also attacked Bhuthona, but with no better result. The return of the British officers to the station after the fall of Dehli was opposed by the followers of this rebel, but unsuccessfully. Valîdâd Khân escaped across the Ganges and was never apprehended. His fort was afterwards razed to the ground and all his property confiscated to Government. His principal advisers were Ismail Khân, Ghulâm Haidar Khân, Mahdi Baksh, and Qâzi Vazir Ali. The first was a near relation of his. He was formerly a trooper in Skinner's Horse, then a *kotwâl* at Jalandar in the Punjab, and, lastly, a *kotwâl* at Mîrath He had resigned the last post shortly before the outbreak of the mutiny, and was residing at Malagarh when Valîdâd raised the standard of rebellion. After the fall of Malagurh Ismail Khân fled to Bareli and took service under Khân Bahadur Khân, the leader of rebellion at that place. On the re-occupation of Bareli he fled to Shâhjehanpur, where he was apprehended. Having been tried for his offences, he was found guilty and sentenced to imprisonment for fourteen years, but was afterwards pardoned by Government, and now in the service of the Nawwâb of Râmpur.

Ghulâm Haidar Khân was proprietor of Mouzas Pondri, Ganorâ, Alumgirpur, and Fatahâbâd, in Parganah Barari. He was a well-to-do man and always on very intimate terms with Valîdâd. He cast his lot with the latter. His duty in the rebellion was to collect the revenue for Valîdâd Khân, which he performed very harshly, subjecting the zamîndârs to torture and insult. He fled towards Mîrath after the fall of Malagarh, and was never apprehended. His estates were confiscated, and he returned home under the amnesty and is still alive.

Mahdi Baksh was a resident of the Saharunpur District. He was the confidential adviser of Valîdâd Khân. After his Chief's flight he escaped into the Mîrath District, but was arrested and punished with transportation for fourteen years. His property escaped confiscation on account of the good services rendered by his son, Ahmad Hassan, in the Saharanpur District.

Qâzi Vazir Alî was a well-to-do resident of Bulandshahar. He was in the receipt of 100 rupees a month from Government for the office of *Qâzi*, and was proprietor of three revenue-paying villages and of several *maâfi* plots in the neighbourhood of his home and a number of valuable houses in the town. As soon as Valîdâd Khân assumed the Sûbahdarship he appointed this *Qâzi* to the Sadar Aminship of Bulandshahar, and the *Qâzi* began to decide cases according to his own law. On re-occupation of the district Vazir Ali fled away, and his estates were confiscated. He returned home under the general amnesty and is still living.

Raham Alî Khân of Khailia.—This rebel was a grandson of Thâkur Dûnde Khân, who opposed the British authority in this district in 1807.

Particulars of Dûnde Khân's rebellion are given on page 19 of this Memoir. Raham Alî and his father, Mazhar Alî, declared themselves leaders of rebellion as soon as the district was vacated by the authorities in May, 1857. They collected some troops and adopted their head-quarters at Shikarpur, which was about six miles from their home. They took possession of the villages owned by Chowdhri Lachman Singh, and styled themselves *Amils* of the king's Government for Parganah Shikarpur. On return of the European officers to the district, Raham Alî and Mazhar Alî fled into Ruhelkhand, where they put themselves under Khân Bahadur Khân and took part in several engagements against the loyal zamîndârs. From Bareli they fled to Bikanir, committing several murders of Government officials on the way. They finally surrendered themselves to Major Eden in Rajpûtana, who forwarded them to Agra for trial. The father died on the way, and the son having been found guilty on trial, was punished with transportation for life. Among the charges proved against Raham Alî was that of the murder of Major Waterfield on the Grand Trunk Road in the Agra District. He was also found guilty of having made raids on the Tahsîl of Jullesur in Zila Mathrâ, and on Thana Pinâhat, in Zila Agra, and of having murdered in those raids one Tahsildar and two Thanadars; also of the murder of Thakûr Motî Singh of Gawan, in Zila Budaon. Besides his transportation for life, Raham Alî Khân's estates were confiscated to Government.

Abdul Latîf Khân of Cawnpur.—This Rais was proprietor of about one hundred fifty villages, and the head of the Barah Basti Puthans in this and the Mirat Districts. His disloyalty as proved against him consisted of this, that he aided Valîdâd Khân in opposing the Government troops; corresponded with the King of Dehli seditiously against the Government; refused to deliver up refugees, and declined to pay the revenue on demand. On being found guilty he was punished with transportation for life and confiscation of property. His capital and the villages around were given in reward to Syad Mir Khân, Sirdar Bahadur, an old adherent of the Government, and a resident of Kabul.

The above three were the principal talukdar rebels in this district. Each had a number of relations and adherents who espoused their cause. The Shekh and Bahlim Maâfidars of Bulandshahar ruined themselves on Valîdâd Khân's account; the Syad Maâfidars of Shikarpur lost their rent-free tenures for having adhered themselves to Raham Alî Khân, and a number of Puthans suffered for having espoused Abdul Latîf Khân's cause.

The following talukdars were also accused of rebellion, but the amnesty saved them :—

Nawwâb Mustafa Khân of Jahangirabad.—He was a relation of Valîdâd Khân, and he took assistance from him in subduing his enemies. It was proved on trial that he corresponded with the King of Dehli seditiously against

the Government. He was sentenced to seven years' imprisonment, but subsequently pardoned by Government.

Rani Chowhan of Anupshahar.—This Rani belonged to the old Badgujur family of the Rajas of Anupshahar, whose estates are now chiefly in the hands of the descendants of the late Lâlâ Bâbû of Paikparâh in Calcutta. As soon as anarchy prevailed in the district her followers ousted the agents of the rightful owners from her ancestral villages. Kour Himanchal Singh, the grandson of the Rani, was proclaimed by the rebels as the future Raja of Anupshahar. The Rani's estates were confiscated to Government, but subsequently restored to her by way of pardon.

Faiz Ahmad Khân of Malakpur.—Serious charges were brought against this Rais both in this and the Alîgarh Districts, and the case was pending decision in the Special Commissioner's Court, when the Government pardoned him under the amnesty.

Ghulâm Ghous Khân of Jhujâr.—This zamîndâr is the representative of an old and respectable Balloch family in the district. He was found guilty of having sheltered mutineers, a number of whom were residents of his village. The punishment awarded him was seven years' imprisonment and forfeiture of all property, but it having been found subsequently that Ghulâm Ghous Khân had saved the life of a European officer, the punishment was remitted *in toto* by orders of Government.

Hurmut Khân of Pundrawal was accused of having corresponded with the rebel in a seditious way, and of having stored provisions in his fort to supply the rebels. He was pardoned under the amnesty.

Among the village communities, the Jâts, as a rule, were for the British Government, and the Gujurs and Musalmân Râjpûts against it. The Gujurs and Musalmâns of the surrounding villages and Sayads of the large *maâfi* village of Jârcha took a leading part in the sack of Sikandrabad. They were heavily fined and their estates were confiscated for the offence. The Bargalâ Râjpûts of Tahsîl Sikandrabad also distinguished themselves for disloyalty.

The most remarkable events after the mutiny and rebellion of 1857 were the famines of 1860-61 and 1868-69 and the introduction of the new revenue settlement. Details regarding the settlement will be given in the chapter on "Revenue Administration," but it may briefly be stated here that the assessment of the present *jama* is proverbially light in comparison with the assets. The lightness however is not owing to any mistake or undue leniency on the part of the settlement officer, or to any fraud practised by the proprietors. It is simply the result of the unforeseen circumstances which have, since the introduction of the settlement, increased the price of agricultural produce, and thereby the rate of rent. In consequence of the great difference between the

jama and assets, the Government have refused to grant the proposed permanent settlement, even for estates which answered the two conditions prescribed by the Secretary of State. They have sanctioned a temporary settlement, the term of which will expire in 1888-89. It is a result of the leniency of the *jama* that this district appears much richer than its neighbours, and that land is a great deal more valuable here than elsewhere. Confiscated villages sold by auction fetched fabulous prices, *viz.*, from forty to eighty times the *jama*.

The famine of 1860-61 was felt here more intensely than any other famine after the *châlîsâ* of 1783-84. Its horrors surpassed those of the *chourânwah* of 1838-39, except that alienations of landed property were fewer. Had it not been for the tides of emigration from the Trans-Jamnâ districts, Bulandshahar would not have suffered so severely. The district had a stock of grain, besides sources of irrigation, sufficient to feed its own population for the year. One cause of the severity of the calamity was that the Gujur population of the western parganahs had not till then quite recovered itself from the proverty which their conduct in the mutiny had entailed on them.

Poor-houses in this famine were opened in twenty-three of the larger towns. The total cost of these relief operations for the year was 31,655 rupees, of which sum 6,425 rupees were raised by subscription in the district, 3,188 rupees given by Government, 20,500 rupees remitted by the Central Commitee, 1,380 rupees received from Calcutta and Bombay, and the remainder realized by the sale of thread, &c., manufactured by the poor.

Besides the above sum, another of 50,000 rupees was remitted by the Central Committee and distributed amongst the famine-stricken as *taqâvî* for the purchase of bullocks and seed. A larger portion of the latter was recovered in subsequent years, and expended in the construction of charitable dispensaries at the head-quarters of each of the four tahsîls, and of the *sarâî* at the Chola Railway Station. The remissions and suspensions of revenue sanctioned by Government for this district amounted to 9,333 and 10,975 rupees respectively.

The famine of 1868-69 hardly deserves the name as far as this district is concerned. The Ganges Canal and other sources of irrigation, the previous prosperity of the agricultural population, and the great demand for labour on public works, helped the people in passing over the calamity easily. Immigration, which in previous droughts was the principal cause of distress here, was hardly perceptible in the district in this famine. What stopped the poor of the more unfortunate districts from emigrating seems to be the measures adopted by Government for their relief. The most remarkable of the instructions of Government to its officers was the order which made every district officer responsible for any death which occurred in his jurisdiction from starvation, and which could have been avoided by exertion or arrangement on his part. Reduction of railway charges for the carriage of grain, and exemption of grain from

ferry toll and octroi duties, which the Government ordered, were also useful measures for giving a stimulus to grain trade in so depressed a state.

No poor-houses were needed or opened in this district, nor were any remissions or suspensions of revenue found necessary. The only relief asked for, and granted, was a *taqâvî* advance of 14,052 rupees to the proprietors, for the construction of works of permanent utility, or for the purchase of bullocks and seed. Four thousand rupees were raised by subscription in the district and forwarded to Allahabad, to be placed at the disposal of the Central Committee for the use of the poor in other districts.

In the commencement of this drought, grain was exported, or collected for export, to the eastern districts, but the showers of September, 1868, in those districts, turned the tide of exportation from east to west. The quantity of grain produced in the district during the drought was nearly three-fourths of the average annual produce. The few emigrants who came from the Jodhpur and Bikanir side passed through the district on towards Ruhelkhand. The destitute among them were relieved by the people of the villages through which they passed.

The following is a list of the Collectors and Magistrates who have held office in this district from the date of its formation up to the present time:—

1. *R. Lowther, Esq.*—This gentleman was Collector from 16th February, 1824, to 15th March, 1832. He took great pains in improving the towns of Bulandshahar and Sikandrabad, in the former of which he built a *sarâî*, and in the latter a *sarâî* and a grain market.

2. *J. M. Tierney, Esq.*—From 16th March, 1832, to the end of 1837. During this officer's time Magistrate's powers were first given to the Collector.

3. *N. Prowett, Esq.*—From March, 1838, to end of 1842. Investigations into *maâfis* under Regulation II. of 1819, were made in his time. The Grand Trunk Road from Khurja to Gûlaothi and the metalled road from Sikandrabad to Bulandshahar were made, and the Regulation IX. settlement was completed while he was Magistrate and Collector of the district.

4. *J. F. Clarke, Esq.*—From 1843, to 4th March, 1845. The Parganahs were newly arranged, and the pay of the *Amlas* was increased by this officer.

5. *A. U. C. Plowden, Esq.*—From 5th March, 1845, to 3rd April, 1852. The police administration of this officer is still highly praised by the people. He died at Bulandshahar

6. *G. D. Turnbull, Esq.*—From May, 1852, to 21st April, 1857. The Zerkot Bazar in the town of Bulandshahar was widened and improved by this officer. He took great interest in the promotion of education.

7. *B. Sapte, Esq.*—From 22nd April, 1857, to 23rd April, 1858. The memorable sepoy mutiny took place during the time this officer was Collector and Magistrate of Bulandshahar.

8. *C. Currie, Esq.*—The new settlement was commenced by this officer and finished by him for two of the thirteen Parganahs. He remained in the district from 24th April, 1858, to 22nd November, 1859, during which time he improved the road and bazar on the Bâlâi Kot of Bulandshahar.

9. *G. H. Freeling, Esq.*—From 30th January, 1860, to 6th June, 1861. He assessed the revised *jama* of Parganahs Pahâsû, Shikarpur, Anupshahar, and Dibai, and died at Ambâlâ, while Magistrate and Collector of Bulandshahar.

10. *W. H. Lowe, Esq.*—From 14th August, 1861, to 30th July, 1862. Is remembered for his politeness by the people. He assessed the revised revenue of Parganahs Khurja, Jewar, Ahâr, and Sayânah, and died here. The English school and dispensary were started in his time. His memorial stands in the office compound, and was built from funds subscribed by his friends and admirers.

11. *R. Simson, Esq.*—From 27th December, 1862, to 19th March, 1863. Praised for his courtesy.

12. *G. W. Colledge, Esq.*—From 20th March, 1863, to 6th October, 1863. This officer built the *dharamsâlâ* in Bulandshahar and died here.

13. *H. G. Keene, Esq.*—From 22nd November, 1863, to 16th April, 1865.

14. *H. B. Webster, Esq.*—From 17th April, 1865, to 16th August, 1867. This officer's administration was distinguished for the construction of a number of new roads and public buildings in the district. The dispensaries, schools, and post-offices in the four chief towns, and the splendid *sarâî* at the Chola Railway Station, are the monuments of his zeal and taste.

15. *C. A. Daniell, Esq.*—From 17th October, 1867, to 16th July, 1869.

16. *H. D. Willock, Esq.*—From 23rd August, 1869, to the present time.

The Collectors of Alîgarh, of whose jurisdiction Bulandshahar was a part up to 15th February, 1824, were the following, up to the latter date:—

1.	R. Cunynghame, Esq.	From 12th October, 1803	To 27th June, 1805.
2	C. Russell, Esq.	„ 28th June, 1805	„ 12th October, 1808.
3.	W. H. Trant, Esq.	„ 13th October, 1808	„ 19th December, 1808.
4.	C. Elliott, Esq.	„ 20th December, 1808	„ 6th September, 1810.
5.	T Fortescue, Esq.	„ 7th September, 1810	„ 2nd November, 1810.
6.	H. Newnham, Esq.	„ 3rd November, 1810	„ 29th October, 1811.
7	C F Fergusson, Esq.	„ 30th October, 1811	„ 27th May, 1821.
8.	W. J. Harding, Esq.	„ 28th May, 1821	„ 15th February, 1824.

The Magistrates from the commencement of the rule to 1817 were—

1.	R. Cunynghame, Esq.	From 12th October, 1803	To 27th July, 1807.
2.	W. Spedding, Esq.	„ 28th July, 1807	„ 22nd September, 1807.
3.	Hon'ble E. Gardner	„ 23rd September, 1807	„ 25th October, 1807.
4.	W. Brodie, Esq.	„ 26th October, 1807	„ 31st March, 1808.
5.	Hon'ble E. Gardner	„ 1st April, 1808	„ 12th April, 1808.
6.	James Patton, Esq.	„ 13th April, 1808	„ 13th January, 1809.
7.	A. Ross, Esq.	„ 14th January, 1809	„ 14th January, 1811.
8.	W. F. Dick, Esq.	„ 15th January, 1811	„ 20th March, 1811.
9	A. Ross, Esq.	„ 21st March, 1811	„ 11th December, 1811.
10.	W. F. Dick, Esq.	„ 12th December, 1811	„ 1st May, 1812.
11.	J. Majoribanks, Esq.	„ 2nd May, 1812	„ end of 1817.

CHAPTER II

REVENUE ADMINISTRATION.

THE discussion which took place prior to the enactment of Regulation I. of 1793 of the Bengal Code had set at rest the long agitated question, *whether property in land belonged to the ryot, the zamindârî, or the sovereign.* Lord Teignmouth's minute, dated 2nd April, 1788, had clearly shown that, according to the Hindû and Muhammadan Laws, "the rent belonged to the sovereign and the land to the zamîndâr." The above Regulation was in force in Bengal for ten years before the territory including this district was added to the East India Company's dominions. Its principles were made applicable, by Regulation XXV. of 1803, to the territory ceded by the Nawwâb Vazir in 1801, and by Regulation VIII. of 1805, to the territory conquered from the Marhattas by Lord Lake. The proclamation embodied in Regulation IX. of 1805 prescribed the conditions on which the revenue settlement of the latter territory was to be made; it enjoined that moderation and justice were the principles to be strictly observed in the formation of the settlement, and that the actual proprietors of the land were to be the first entitled to engage for payment of the revenue. In the meantime the summary settlement of the said territory had been made, in accordance with the instructions of the Governor-General. The western Parganahs of this district were settled for 1211 *faslî* (the first year of the Company's rule) by Colonel Ochterlony, Resident of Dehli, on the *Amânî* system, which allowed to the *Amîns* a remuneration of ten per cent. on the collections made by them. The eastern Parganahs were at the time in a disturbed state on account of the rebellion of Dûnde Khân (see page 19). They then belonged to Zilâ Alîgarh, and all that the Collector (Mr. Russell) could do was to entrust to the *Amîns* the assessment upon the crops, or to collect the rent where they could, according to the assessments of the past years, as found in the *mawâznah* papers of the *qanûngos.*

In regard to the principles observed in the formation of the second year's settlement (summary), the compiler of the "Statistics of Alîgarh" remarks, that "on the 11th of October, 1804, the Commander-in-Chief issued "the following directions to the Collectors of the conquered districts for the "formation of the settlement for 1212 *faslî.* Lands were to be leased at "a fair assessment by a comparison of the *jamabundee* of each village for "some years back. In all possible cases the settlement was to be made with "the zamîndârs, and they were to be encouraged with an easy rent. *Nankar,* "not exceeding ten per cent., was to be deducted from their *jama,* and "engagements taken for the residue, according to Regulation VIII. of 1793. "If subordinate proprietors existed in a Taluqah, the settlement was to be

" made with them, and in any case with the parties in possession. Security, " equal to one-fourth of the *jama*, was to be taken from the parties settled " with; the *jama* was to be exclusive of *sâyar*, and the zamîndârs were forbidden " to collect duties. In the event of any zamîndâr refusing to engage, his " estate was to be held *khass*, and the usual *Nankar* was to be paid to him. " The proprietors of Hazûr Tahsîl estates were bound to keep an efficient " police in their villages, and in the rest of the district Tahsîldars were to " be appointed, who should receive 11½ per cent. on the collections to cover all " charges, balances, and police expenses, except in towns and *ganjes*, the " police of which Government undertook. The Tahsîldars were to give good " security, equal to the largest *kist*, and to be responsible for the preserva- " tion of the peace. *Qanûngos* were to be retained, but they were no longer " to be considered depositories of laws and usages, but only to assist in keep- " ing the accounts and forming settlements. Although it was evidently the " wish of the Government that settlements should be formed with the zamîn- " dârs, it was found advisable, in consequence of the stormy state of the " times, to continue the practice of giving most of the Parganahs in farm to " Taluqdars and others who were able to preserve order within the limits " of their farm."

The *jamâ* of the large District of Alîgarh was, for the year 1211 *faslî*, only 18,92,250 rupees and for the following year 19,86,483 rupees. Out of the demand for these two years not less than 9,78,440 rupees were remitted to the zamîndârs on account of injury done to the crops by the marching of troops during the rebellion of Dûnde Khân and the irruptions of Hulkar and Amîr Khân, and by the Banjârahs traversing the district to and from the Commander-in-Chief's camps at Mathra and Bharatpur with convoys of grain. Seven thousand rupees yearly were remitted in the above two years on account of *taqâvî* balances, which could not be recovered in consequence of two of the *Amîns* having been plundered and imprisoned, and one—that of Dîbâî—having been murdered by Dûnde Khân or his followers. The charges of collection in those days were so heavy that in 1211 *faslî* they amounted to 1,66,278 rupees, and in 1212 *faslî* to 1,95,445 rupees.

It has already been stated (see page 17) that except Thânah Farîdâ, Sayânah, Dâdrî, and Shakarpur, which belonged to Zilâ Mîrath, all the parganahs now belonging to Bulandshahar were included from 1804 to 1818 and some till 1824 in the District of Alîgarh. Hence the three settlements under Regulation IX. of 1805 (from 1213 to 1222 *faslî*,) and the settlement under Regulation X. of 1812 (from 1223 to 1227 *faslî*) of the former four parganahs were concluded in the Mîrath and of the others in the Alîgarh District.

The completion of the first triennial settlement of Alîgarh was reported by Mr. Russell on the 6th July, 1806, and the following are the remarks on it by

the compiler of the "Statistics of Alîgarh :"—"Notwithstanding the repeatedly "expressed wishes of the Government that the settlement should be made with "the zamindârs, he (Mr. Russell) not only kept Dayârâm Bhagwant Sing and "Harkishan Sing in possession of their several farms, but also farmed some other "parganahs, *viz* , Dibâî to Thâkur Mardân Alî Khân ; Ahâr Malakpur to Akbar "Alî Khân; Noh Jhîl and Khair to Ranmast Khân, and Chandous to Pûran "Chand Pachorî. He appears to have been impressed with the idea that it was "necessary to conciliate these powerful chiefs at any cost and without regard to "the condition of the unfortunate village proprietors, who were exposed to the "tender mercies of rapacious farmers. To show how little he understood the "rights of zamindârs, I quote from a letter of his to the Board of Revenue, dated "28th June, 1806, on the subject of objections having been raised by zamin-"dârs to the grant of their land in jâgîr to Gopâl Kishan in reward for good "services rendered by him to the British Government. 'Any objections of "zamindârs upon occasions of jâgîr are erroneously founded ; their rights are "preserved and secured to them, and any oppressive grievances can be redressed "by law. The right of soil indeed rested formerly solely and exclusively with the "king and not with the immediate landholders. I am not aware therefore of any "obstacle to Government granting in jâgîr any land which they may think pro-"per in this country, nor can the objections of the zamindârs be considered valid.'"

With regard to the defect in the title of the taluqdârs Mr. Russell wrote to the Board of Commissioners in 1808:—"It is notorious that in the majority of "the taluqahs and the nominal zamindârî estates of our principal landholders, "the proprietary right in the soil is not vested in the possessors. A vast "proportion of the lands have been successively annexed to their estates from "time to time through intrigue and by means of that power and influence "which they have possessed. They have taken advantage of the distractions "and revolutions which have prevailed, and have in many instances founded "their own consequence and authority upon the weakness of the ruling power. "The taluqdârs possess *pattâs* granted under former Governments in which "they are styled zamindârs and taluqdârs, and they attach the validity of re-"gular *sanads* to them."

Forty years after the date of the above letter the claims of the taluqdârs in the Alîgarh District to the proprietary title of the whole of their taluqahs were finally negatived by the Civil Courts.

The *jamâs* fixed at the first triennial settlement were not heavy, but there were other causes—such as the marching of troops through the district, damage caused by field mice and a drought—which resulted in heavy balances of revenue and compelled the Government to grant liberal remissions. Hence during the first five years of the British rule no estates were sold on account of arrears of revenue in the large District of Alîgarh.

To supervise the settlements of the ceded and conquered districts, the Board of Commissioners were appointed under Regulation X. of 1807, and the said Board issued instructions to the Settlement Collectors to the following effect:—Settlement was to be made in all practicable cases with the actual landholders, who were to be allowed ten per cent. on the *jamâ* as proprietary profits and five per cent. for expense of collections. Where separate shares existed in a village, engagements were to be taken for each share from the person in possession, and his land was to be held responsible exclusively for the revenue assessed upon it. Where shares had not been separated, engagements were to be taken from the whole of the partners, specifying the amount of revenue payable by each sharer; but the estate was to be considered a joint undivided property, liable to be sold for arrears of revenue as an entire estate. Mâlguzârs were to give security equal to one-fourth of their *jamâ*. The *jamâ* of the new settlement was to be determined thus:—*add two-thirds of the difference between the jamâ of the past settlement and the actual yearly produce of the land at the expiration of that settlement to the past jamâ, and take the total as the new jamâ.*

The second triennial settlement under Regulation IX. of 1805, and in accordance with the above directions, was commenced by Mr. Russell, partly effected by Mr. Trant, and finished by Mr. C. Elliot. It comprised the *faslî* years 1216, 1217, and 1218. It was so hastily made that the rule regarding the recognition of separate sharers was entirely overlooked. The omission was brought to the Board's notice by Mr. T. Fortescue, Collector of Alîgarh, in 1810, and a circular was thereupon issued by the Board, on the 13th of November, 1810, to the purport that the admission of a single person to engage exclusively for an estate at the past settlements did not bar the admission at any subsequent period of as many of the pattîdârs as might choose to claim it, notwithstanding the denial of their title by such single engaging proprietor. But before this order could be carried out much mischief had been done by the internal dissensions produced by the omission.

The system of taking security from the mâlguzârs also proved very injurious. Mr. H. Newnham wrote against it in 1811 thus:—"In this district "many estates are confessedly in the actual possession of the securities; in "some cases on the strength of the security bond, in others by *katkannah*, "&c., &c. I have reason to believe that nearly one-eighth of the whole landed "property in the district is in this predicament." The Board agreed with Mr. Newnham's views, and recommended to Government the exemption of the actual proprietors of land from furnishing the security. But it was not till November, 1817, that the Board received orders to authorize the Collector to dispense with the requisition of the security.

The *jamâs* assessed at this settlement were heavier than what the estates could bear. The result was, that within three years not less than 228 villages were sold by auction for arrears of revenue; and of these, 142 were bought in for Government, no purchasers being forthcoming. The Board directed the Collector at last, in October, 1813, not to propose estates for sale which he knew would not be sold. The direction seems, however, to have been neglected, for in the following year hundreds of villages were put up for sale unsuccessfully. The bad effects of the heavy assessment were recorded by Mr. Newnham in a letter to the Board in July, 1811. One of the causes of the deficiency of assets was conjectured by him to be the recent change in the management of the lands (from farmers to zamindârs).

The third settlement, under Regulation IX. of 1805, was a quartennial one—*viz.*, from 1219 to 1222 *faslî*. The village boundaries were marked at this settlement for the first time, and a fertile source of affrays was thereby closed. But the *jamâ* of this settlement proved to be so heavy that large remissions were made, and in some instances it had to be reduced.

The above three settlements under Regulation IX. of 1805 related to the conquered parganahs only. The ceded parganahs were in the mean time settled under Regulation XXV. of 1803—first from 1210 to 1212 *faslî*, then from 1213 to 1215 *faslî*, and the third time from 1216 to 1219 *faslî*. The principles were however the same in both cases. The last settlements were followed by quinquennial ones, under Regulations X. and IX. of 1812 respectively. The term of this quinquennial settlement for the conquered parganahs was first extended under Regulation IX. of 1818 for five years: and again under Regulation IX. of 1824 for a similar period. The term for the ceded parganahs was first extended under Regulation XVI. of 1816 for five years, then under Regulation VII. of 1822 for another five years, and again under Regulation II. of 1826 for the third five years. So the last extension in one case was to 1237 *faslî*, and in the other to 1239 *faslî*. After expiry of the last extensions the new settlement was to be made under Regulation VII. of 1822. It was concluded for about 600 villages only by Mr. Tierney. The system of receiving *douls* (estimates) from the Qânûngos and Tahsîldârs proved defective, and the *jamâs* fixed by Mr. Tierney were exceedingly heavy. A number of villages broke down under this assessment, and the others had but a narrow escape.

The revised settlement under Regulation IX. of 1833 was made to a great extent, in 1834-35, by Mr. G. M. Bird, who died here before its completion. It was then carried out by other officers and eventually concluded by Mr. Thomas Tonnochy, Uncovenanted Deputy Collector, in 1837. The Parganahs of Pahâsû and Jewar, which were up to 1836 included in the *jâgîr* of Begum Sombre, were subsequently assessed and reported upon by Mr. Tonnochy in 1841.

Parganah Sayânah was settled in the Mîrath District by the late Sir Henry Elliot. The term of these settlements expired in 1859.

The operations for the new settlement commenced in September, 1856, but whatever work was done during the first seven months was destroyed in the mutiny. It was renewed from the 1st of March, 1858. Of the thrteen parganahs, nine were measured under the immediate direction of Deputy Collector Nânak Chand and four under that of Deputy Collector Mangal Sen, subject to the control of the Collector. The new assessment was commenced by Mr. Charles Currie, but only two parganahs had been assessed when he left the district on promotion. After him came Mr. George Hamilton Freeling, who died before the settlement was completed, and was succeeded by Mr. William Henry Lowe. The latter gentleman also died here before completion of the assessment. For about eighteen months after Mr. Lowe's death no officer was in charge of the settlement; but Mr. R. G. Currie, the Assistant Settlement Officer, continued to carry on the current work. The last-named gentleman was at last put in independent charge of the settlement, and he finished the work in April, 1865.

The following is a detail of the parganahs, with the names of the officers by whom they were assessed, and the years from which the new assessment came into force:—

Parganah.	Name of assessing officer.	First year of new assessment.
1. Agoutâ ...	Mr. Charles Currie ...	1267 faslî.
2. Baran ...	Ditto ...	,, ,,
3. Anûpshahar ...	Mr. Freeling ...	1268 ,,
4. Shikârpur ...	Ditto ...	1269 ,,
5. Dibâî ...	Ditto ...	,, ,,
6. Pahâsû ...	Ditto ...	,, ,,
7. Khurjà ...	Mr Lowe ...	1270 ,,
8. Jewar ...	Ditto ...	,, ,,
9. Ahâr ...	Mr. R. G. Currie ...	,, ,,
10 Sayânah ...	Ditto ...	,, ,,
11. Dâdrî ...	Ditto ...	1272 ,,
12. Dankour ...	Ditto ...	,, ,,
13. Sikandarâbâd ...	Ditto ...	,, ,,

The revision of the assessments for the entire district for the introduction of the permanent settlement was carried out by Mr. R. G. Currie. The *jamâ* of some of the villages was reduced and of some increased in this revision; in fact, the revision was so thoroughly effected that Mr. Currie called it "in reality tantamount to an entirely fresh assessment of the whole district." He did not confine himself to the revision of the work done by his predecessors, but also reviewed his own work. The *jamâ* of a number of villages was proposed to be progressive for a certain number of years and then to be permanent, or for the remainder of the thirty years, as the case may be. The financial result of this arrangement was as noted below, and the permanent settlement

was proposed in accordance with the first condition prescribed by the Secretary of State, *viz.*, that eighty per cent. of the culturable area must be under cultivation :—

Number of villages.				*Maximum jamâ.*			Remarks.
				For first seven years.	For second seven years.	After fourteen years.	
Total.	*Permanent.*	*Temporary.*		Rs.	Rs.	Rs.	
1,562½	1356½	207	...	12,59,234	12,75,070	12,96,263	These *jamâs* include the cesses at 2¼ per cent.
Jamâ of last year of the late settlement			...	11,32,727	11,32,727	11,32,727	Of the maximum *jamâ* after fourteen years, the villages proposed for a permanent settlement were to pay Rs. 11,30,559, and the temporary ones Rs. 1,54,704 per annum.
Increase			...	1,26,507	1,42,343	1,63,536	
Deduct increase due solely to canal irrigation			...	35,030	36,229	36,809	
Increase independently of canal irrigation			...	91,477	1,06,141	1,26,727	

The system of progressive assessments was subsequently disapproved by the Board, whose Circular Order No. 10 of 1865 directed that the assessments should be either permanent from the initial year or temporary for thirty years, according to the will of the proprietors. Effect to this direction was given by Mr. H. B. Webster, Collector of the district, in 1866, Mr. Currie having left before the receipt of the above circular.

After the revision by Mr. Webster the total *jamâ* of the district, inclusive of cesses at 2¼ per cent., remained Rs. 12,74,926—or for permanent villages Rs. 9,77,105, and for temporary ones Rs. 2,97,821. In respect of the villages the original *jamâ* of which was proposed to be progressive for fourteen years and permanent afterwards, Mr. Webster proposed two *jamâs*, *viz.*, one permanent and the other temporary for thirty years, and gave the proprietors option to choose whichever they liked. Hence, on the permanent settlement being refused by Government, the temporary *jamâs* of such of the estates as were admitted by the proprietors to be permanent have been reverted to

The cultivated area of the revenue-paying estates was, according to the settlement survey, divided thus :—

Dâkrâ (stiff clayey soil) ...	61,162	acres, or	8	per cent. of the	total.
Seotâ (a rich loam) ...	597,943	„ „	77	„	„
Bhûr (sandy soil) ...	38,196	„ „	5	„	„
Pilotâ (yellowish sand) ...	55,662	„ „	7	„	„
Khâdar (low lands) ...	24,233	„ „	3	„	„
Total ...	777,196	acres.			

The culturable and cultivated areas of the present and late settlements were thus :—

Settlement.		Cultivated.			
		Culturable fallow.	Total.	Irrigated.	Unirrigated.
		Acres.	*Acres.*	*Acres.*	*Acres.*
Last	...	364,575	678,765	175,660	503,105
New	...	260,270	777,196	320,426	456,770
Increase	...	...	98,431	144,766	...
Decrease	...	104,305	...	...	46,335

Of the irrigated area of the new settlement 268,868 acres were watered from wells, and the remainder from the canal, ponds, and rivers. There were altogether 19,824 wells, or masonry built 7,286, and kutcha 12,538. Irrigation from the canal has much increased since the above particulars were ascertained (see page), but it appears that the irrigation from wells was put down at a rough guess, based on the number of wells and not by actual measurements.

The second condition for a permanent settlement, *viz.*, that estates the assets of which are likely to increase by twenty per cent. within the next twenty years should be excluded from the permanent assessment, was received two years after Mr. R. G. Currie had submitted his final report, and more than one year after the revision by Mr. Webster. In acting according to it, the Board issued their Circular Order No. 54, dated 27th November, 1867, and Mr. J. G. Robertson was appointed as an Assistant Settlement Officer to assist the Collector in carrying out the instructions contained in that circular. The primary object of the re-opening of the settlement was to determine which of the villages answered the second condition; but while the subject was open, orders were received for taking engagements from the proprietors for the *jamâ* calculated under the rule of fifty-five per cent., and for revising the settlement record and the *wâjib-ul-urz* in accordance with the latest modified forms. In May, 1868, the Collector (Mr. C. A. Daniell) was directed by Government to ascertain in the course of the work in hand how far the rates of settlement were pitched too low, as the *jamâs* appeared to be generally very light, and possibly did not represent their proper share of the real income of the villages. These enquiries were intended to enable the Government to decide whether the permanent settlement could fairly be confirmed, and also whether there were grounds for refusing even a temporary settlement on the proposed *jamâs*.

While the revision of records, taken in hand under the Board's directions, was in course of progress, Mr. Robertson was transferred to the Mîrath District; he left on the 4th May, 1870, and his work was made over to the compiler of this Memoir. The records have since been completed. New engagements for the *jamâ*, calculated under the rule of fifty-five per cent., and rendered

into even tens, according to Board's Order No. 278, dated 28th May, 1870, have been given by the proprietors without any objection whatever.

After all the necessary enquiries, the Government passed their order, No. 1019, dated 28th June, 1871, refusing to confirm the permanent settlement, but sanctioning a temporary one for thirty years, *viz.*, to the end of 1888-89. The grounds of the refusal were principally these, that the assets had much increased since the introduction of the settlement, and that the already prescribed conditions for the permanent settlement were insufficient to guard the interests of the State.

The temporary settlement might have also been refused on the first of these grounds, but His Honor the Lieutenant-Governor was satisfied that "the assessments were adequately framed, under the recognized principles of settlement, at the time when they were determined." The increase in the assets was the result of the later circumstances which enhanced the prices of agricultural produce and thereby the rates of rent. Sir William Muir had also reason to believe that notwithstanding the provisions of the law, under which he could have justly refused the proposed assessment until the *jamâ* had been enhanced so as to represent the proper share of the present assets, such a measure would have rendered, in the popular opinion at least, his Government liable to the imputation of "breach of faith." The opponents of the refusal might have argued that the Government first bound the proprietors to engage for payment of the *jamâ* proposed by the Settlement Officer, then it delayed confirmation of the *jamâ* till the proprietors, on the faith of the contract, had improved the assets, and finally it determined to take advantage of the improvement. His Honor wisely refrained from giving cause for such imputations.

The *jamâ* of the district under the above sanction is Rs. 13,66,202, including cesses at ten per cent., and the statistics for each parganah are as under:—

Name of Tahsîl.	Name of Parganah.	Population.	Jamâ.	Number of Mahals.	Area in acres.						
					Cultivated.			Culturable.	Barren.	Rent-free.	Total.
					Total.	Irrigated.	Unirrigated.				
			Rs.								
Bulandshahar ...	1. Agoutâ ...	53,522	97,900	120	45,313	31,608	13,705	9,936	6,544	2,453	64,246
	2. Baran ...	78,787	1,19,312	175	58,123	27,964	30,159	12,551	16,111	2,782	89,567
	3. Shikârpur ...	35,222	62,723	125	35,899	13,170	22,729	14,231	9,729	1,851	61,710
	4. Sayânah ...	62,346	1,08,878	93	59,062	19,098	40,004	19,494	7,206	4,060	89,822
	Total ...	229,867	3,88,813	513	198,397	91,800	106,597	56,212	39,590	11,146	305,345
Anûpshahar ...	5. Ahâr ...	50,274	91,267	145	58,708	15,744	42,964	23,168	10,031	11	91,968
	6. Anûpshahur ...	64,521	92,374	115	53,717	21,867	31,850	13,574	9,435	432	77,158
	7. Dibâî ...	72,143	1,39,213	186	78,892	30,961	47,931	15,736	19,223	1,565	115,416
	Total ...	186,938	3,22,854	446	191,317	68,572	122,745	52,478	38,689	2,008	284,492
Khurjâ ...	8. Khurjâ ...	90,678	1,49,110	181	81,112	38,625	42,487	32,010	9,898	154	123,176
	9. Pahâsû ...	47,089	92,730	116	54,466	23,557	30,909	21,785	5,095	21	81,367
	10. Jewar ...	49,380	93,739	117	56,929	16,135	40,794	24,552	7,686	147	89,314
	Total ...	187,147	3,35,579	414	192,507	78,317	114,190	78,347	22,679	324	293,857
Sikandarâbâd ...	11. Sikandrâbâd ...	75,381	1,06,216	191	61,079	28,257	32,822	16,256	14,034	9,590	100,959
	12. Dankour ...	47,6 2	72,201	120	47,296	16,553	30,743	23,508	8,851	17,119	96,774
	13. Dâdrî ...	73,486	1,40,539	209	88,796	37,949	50,847	34,094	14,067	1,517	138,494
	Total ...	1,96,479	3,18,956	520	197,171	82,759	114,412	73,858	36,972	28,226	336,227
	Grand Total ...	800,431	13,66,203	1,893	779,392	3,21,448	457,944	260,895	137,930	41,704	1,2[illegible]9,921

There are 495 patwârîs in the district and 25 gumâshtâs besides. The former are divided into three grades. The annual salary of the first or highest grade varies from Rs. 130 to 150, of the second grade from Rs. 115 to 125, and of the last grade from Rs. 100 to Rs. 110. The pay of the gumâshtâs is between Rs. 80 and 100 per annum. In the first grade there are 137, in the second grade 191, and in the third grade 167 patwârîs. The total amount annually realized from the proprietors on account of the patwârîs' fees is Rs. 64,750, and the sum annually expended in payment of their wages is Rs. 61,800. The surplus forms a fund available from time to time for expenses of a general nature relating to the patwârî's office or duties.

As a rule, promotion from a lower to a higher grade goes by seniority, and all new admissions are made in the lowest grade. No candidate is approved who has not passed the prescribed examination. Every patwârî is required to have his home within his circle, but notwithstanding the strictness observed in the enforcement of this rule, numerous devices are adopted by the patwârîs to evade it.

The cost incurred in the formation of the new settlement was Rs. 2,90,267, of which Rs. 2,08,438 had been expended up to the end of March, 1865, when the work was closed, and the remainder in the subsequent re-openings of the work.

Among the settlement statements the following is particularly interesting; it shows the different modes in which alienations of property in land occurred during the term of the late settlement, and also the extent of those alienations:—

Parganah.	*Alienations by private arrangement.*			*Alienations by decree of Court.*			*Total.*		*Still held by original proprietors.*		*Confiscated for rebellion.*	
	Entire villages.	Portions of villages	Total.	Entire villages.	Portions.	Total.	Entire villages.	Portions.	Entire villages.	Portions.	Entire villages.	Portions.
1. Agoutâ ...	3	12	15	...	3	3	3	15	50	15	21	2
2. Baran ...	46	37	83	1	24	25	47	61	25	48	21	8
3. Shikârpur ...	13	19	32	9	6	15	22	25	35	25	2	...
4. Sayânah ...	5	13	18	..	14	14	5	27	52	19	7	...
5. Anûpshahar ...	2	7	9	11	6	17	13	13	78	10	5	1
6. Ahâr ...	3	3	6	2	1	3	5	4	31	19	81	15
7. Dibâî ...	13	32	45	...	9	9	13	41	95	39	...	3
8. Pahâsû ...	26	23	49	5	7	12	31	30	44	19	5	5
9. Khurjâ ...	26	78	104	7	52	59	33	130	52	73	1	1
10. Jewar ...	4	35	39	2	22	24	6	57	31	55	...	...
11. Sikandrâbâd ...	11	30	41	1	34	35	12	64	66	46	13	18
12. Dankour ...	18	27	45	2	3	...	20	30	54	39	1	9
13. Dâdrî ...	12	25	37	13	37	55	25	62	85	60	4	4
Total ...	182	341	523	53	218	271	235	559	698	477	161	66

The alienations in favour of baniâs and mahâjans were comparatively small, whilst the wealthy landed proprietors had considerably extended their respective properties.

Under Mr. Cust's classification of districts, according to the amount work performed in each, Bulandshahar belongs to the third class, and its st of officers and establishment are, after the late revision, as under :—

Officers.

One Collector and Magistrate.
One Joint Magistrate and Deputy Collector.
One Assistant Magistrate and Collector.
One Uncovenanted Deputy Collector and Deputy Magistrate.

HEAD-QUARTER ESTABLISHMENT.

		Salary
I.—English Office.		
Head Clerk	Rs.	150
Junior ,, ...	,,	40
Treasury ,, ...	,,	75
Junior ,, ...	,,	40
Judicial ,, ...	,,	75
Total ...	Rs.	380
II.—Treasury.		
Treasurer	Rs.	75
Money-tester	,,	10
Treasury Accountant...	,,	30
Total ...	Rs.	115
III.—Revenue Vernacular Office.		
Superintendent (Sarishtadâr)	Rs.	100
Reader (Peshkâr)	,,	60
,, ,, ...	,,	50
,, ,, ...	,,	40
Departmental Clerk (Ahli mad)	,,	30
,, ,, ...	,,	25
,, ,, ...	,,	20
,, ,, ...	,,	20
,, ,, ...	,,	20
Superintendent of village accountants (Sadar Qânûngo) ...	,,	50
Statistical Clerk (Naqshah Navîs)	,,	30
Revenue Accountant (Wasilbâqî Navîs)	,,	30
Naib ,, (,, ,,)	,,	20
Record-keeper	,,	50
Naib Record-keeper	,,	15
Record-lifter (Bastah bardâr)	,,	6
Excise Clerk	,,	15
Stamp ,, ...	,,	15
Total ...	Rs.	596

IV.—Judicial Vernacular Office.

		Salary.
Superintendent (Sarishtahdâr)	Rs.	60
Departmental Clerk...	„	30
„ „	„	25
„ „	„	20
„ „	„	20
Record-keeper	„	40
Record-lifter	„	6
Total ...	Rs.	201

V.—Menial Establishment.

Office attendant (Daftrî)	Rs.	8
„ „	„	6
Fifteen Msssengers (Chaprasîs) at Rs. 5 each ...	„	75
Tent-pitcher (Khalâsî)	„	6
Sweeper (Mahtar)	„	5
Total ...	Rs.	100
GRAND TOTAL ...	Rs.	1,392

N. B.—The Nazir's (Sheriff's) establishment is still under consideration.

TAHSIL ESTABLISHMENT.

Bulandshahar.

		Salary.
Sub-Collector (Tahsîldâr)	Rs.	175
Deputy Sub-Collector (Naib Tahsîldâr)	„	75
Two Superintendents of Putwârîs (Qânûngos)	„	60
Revenue Accountant (Wâsilbâqî Navîs)	„	20
Treasury Accountant (Jamâ Kharach Navîs)	„	15
Judicial Clerk	„	15
Cashier (Tahvîldâr)	„	10
Head Messenger (Jamâdar)	„	8
Twenty-one Messengers (Chaprasîs) at Rs. 5 each ...	„	105
Two Land Measurers (Mîrdhâs)	„	12
Stationery allowance	„	11
Total ...	Rs	506

Anûpshahar.

		Salary.
Sub-Collector	Rs.	150
Deputy Sub-Collector	„	50
Two Superintendents of Putwârîs	„	60
Revenue Accountant	„	20
Treasury „	„	15
Judicial Clerk	„	15
Cashier	„	10
Head Messenger	„	8
Twenty-one Messengers	„	105
Two Land Measurers	„	12
Stationery allowance	„	11
Total ...	Rs.	456

Sikandarâbâd.

Sub-Collector	Rs.	200
Deputy Sub-Collector	„	50
Two Superintendents of Patwârîs	„	60
Revenue Accountant	„	20
Treasury „	„	15
Judicial Clerk	„	15
Cashier	„	10
Head Messenger	„	8
Twenty-one Messengers at Rs. 5 each	„	105
Two Land Measurers	„	12
Stationery allowance	„	11
Total ...	Rs.	506

Khurjâ.

Sub-Collector	Rs.	200
Deputy Sub-Collector	„	60
Two Superintendents of Patwârîs	„	60
Revenue Accountant	„	20
Treasury „	„	15
Judicial Clerk	„	15.
Head Messenger	„	10
Twenty-one Messengers	„	105
Two Land Measurers	„	12
Stationery allowance	„	11
Total ...	Rs.	516
Grand Total of Tahsils ...	Rs.	1,984
GRAND TOTAL OF DISTRICT ...	Rs.	3,376

The amount of work performed by the revenue officers of the district during each of the last eleven years is shown by statements given in the appendix.

Excise and Opium.

The amount of annual revenue derived from these sources during the last ten years in this district will be shown by the following statement:—

Year.	Liquor Tax.							License fees for sale of intoxicating drugs.	Sale proceeds of opium.	Total income from liquor, opium and drugs.	Charges.			Net profit.
	Number of retail shops of country liquor.	Ditto of English liquor.	License fees from vendors of country liquor.	Ditto English liquor.	Still-head duty from country liquor.	Distillery fees.	Total.				Establishment, &c.	Price, discount, and charges on opium.	Total.	
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1862-63	62	...	408	...	5,534	...	5,942	1,939	5,135	17,016	342	104	446	16,560
1863-64	62	1	1,585	102	5,715	...	7,402	2,082	10,832	20,316	938	834	1,752	18,564
1864-65	51	1	2,405	110	4,771	702	7,988	3,406	11,280	21,674	1,597	5,816	7,413	14,261
1865-66	50	1	3,767	18	4 047	359	8,191	2,472	12,832	23,495	2,174	6,616	8,790	14,705
1866-67	48	1	5,681	24	5,025	342	11,072	2,864	16,592	30,528	2,436	8,555	10,991	19,537
1867-68	49	1	4,930	14	4 228	258	9,430	3,335	21,504	34,269	2,559	11,088	13,647	20,622
1868-69	46	1	5,441	...	3,772	285	9,498	3,353	22,080	34,931	3,010	11,385	14,395	20,536
1869-70	55	1	405	...	4,304	15	4,724	3,557	22,400	30,683	2,436	11,550	13,986	16,697
1870-71	47	1	3,126	...	7,050	15	10,191	3,358	25,920	39,469	2,489	13,365	15,854	23,615
1871-72	53	1	3,232	...	6,952	12	10,196	2,473	26,880	39,549	2,019	13,860	15,879	23,670

The changes in the income from liquor and drug shops are not very remarkable; they are not indicative of the actual quantity consumed, but rather the result of the changes of system. But the steady rise in the income from opium is alarming, for it is not the result of any changes in the system, but an index of the increased consumption of the drug. The consumption has nearly trebled in ten years. What is the cause of the increase? Some suppose it to be the result of the restrictions laid on the sale of liquor. They imagine that those who cannot now get liquor so cheap as they used to under the old system have taken to opium-eating as a substitute. This supposition is very weakly supported by facts, for liquor-drinkers are rarely seen adopting the use of opium as a substitute for the "fire water." Perhaps the true causes of the increase are that (1) since the numerous water channels connected with the Ganges Canal have been opened, the atmosphere has become humid, and opium being, according to native physicians, one of the best cures for diseases arising from humidity, its use has increased; (2) the rules now in force to prevent poppy-cultivators from smuggling opium are much more stringent than they were ten years ago; (3) rewards are more surely and promptly paid to informers, so that smugglers have now but a small chance of escaping detection, and (4) prices

of opium in the Native States have lately become nearly as high as in the North-Western Provinces, and smuggling is therefore no longer a tempting trade.

Bulandshahar is no poppy-producing district. The experiment was tried about thirty-three years ago, but it did not succeed, and was therefore given up after one or two years. The quantity of opium consumed in the district during the last official year was forty-two maunds. The average quantity eaten by one person daily is one *mâshâ*, or the twelfth part of a tolâ, and the population of the district is about eight hundred thousand souls. Allowing two maunds in the year as the quantity used in medicines and other purposes, the remainder forty maunds must have been consumed by about 4,208 persons throughout the year. This number gives one opium-eater in every 199 persons in the district.

The principle adopted by Government in the administration of the Excise and Opium Department is that the largest possible tax should be realized from the least possible consumption of the articles taxed. Hence care is taken that the rate of tax be not so low as to encourage the use of the drugs, nor so high as to tempt smuggling. According to the system in force before the year 1862, abkâri farmers were at liberty to make liquor at their own house and to sell it at any price within the limits of their farm. There was then no direct tax on the liquor consumed, but the vendors had to pay to Government a per diem duty for the liberty of selling it. Under the new system introduced by Circular No. 1, dated 10th March, 1863, of the Board of Revenue, no liquor is legal which is not made in the appointed distilleries, and every bottle of liquor taken out of these distilleries is taxed before it leaves them. The licensed vendors pay fees according to the quantity of liquor sold from their shops, and this quantity is shown (1) by the account kept at the distillery, and (2) by the offers of the competitors for the license.

The Cotton Farm.

This farm was established in 1870 by desire of the Supreme Government, principally for the purpose of conducting experiments connected with the introduction of foreign cotton, and, secondly, with a view to improve the present standard of native agriculture. The site was selected by Mr. H. Rivett-Carnac in concert with the Collector of the District. It originally consisted of 93 acres, but was subsequently increased to 182 acres, situated on both sides of the main Ganges Canal close to the Sunahrâ bridge, and about two miles from the station of Bulandshahar. Mr. Simpson, a Scotchman and a gardener trained in the Royal Gardens at Kew, is the manager of the farm, but the general supervision of the experiment, in absence of the Cotton Commissioner, is in the Collector's hands. A Committee composed of European and native gentlemen of the district meets from time to time to witness the results of the farm, and to make suggestions or observations to promote its usefulness.

Different varieties of cotton are sown—Hingan Ghât, Banî, Jarî, New Orleans, Egyptian, and Indigenous. The farm is well supplied with English ploughs and other agricultural implements, and the native cultivators have every opportunity of seeing them.

The farm is as yet in its infancy, but great hopes are held by its promoters of a success.

Stamp Revenue.

The following statement shows the amount of stamp duty realized in this district during each of the last eleven years :—

Year.	Receipt stamps.	Hundî stamps.	General stamps.	Judicial stamps.	Total.	Remarks.
	Rs.	Rs.	Rs.	Rs.	Rs.	
1861	...	...	...	28,834	28,834	The sudden increase in 1862 was due to the provisions of Acts X. of 1862 and XIV. of 1859.
1862	472	3,311	...	37,6 3	41,416	
1863	225	2,841	...	28,278	31,344	
1864	226	959	...	33 786	34,971	
1865	344	3,382	...	38,693	42,419	
1866	218	3,508	...	38,734	42,460	
1867	311	2,184	...	44,224	46,719	
1868	192	2,221	...	42,551	44,964	
1869	216	2,871	24,456	40,067	67,610	
1870	268	1,485	21,700	38 863	62,316	
1871	147	2,271	19,517	44,763	66,697	

The current rules for the sale of stamps are that the Treasury Stamp Moharrir and the Tahsîlî Tahvîldârs sell all sorts of stamps and of every value without receiving any fees on them. Formerly Tahvîldârs were allowed two per cent. on all sales of stamps (except to the licensed vendors) of a value not exceeding Rs. 24. Licensed vendors receive a discount on their purchases as follows :—

Receipt and Hundî Stamps.—Any one, whether a licensed vendor or other, purchasing these stamps from the Treasury is allowed discount at the rate of 6¼ per cent. on the stamps of a value up to eight annas; at the rate of four per cent. on stamps of higher value than eight annas, but lower than five rupees; and two per cent. on stamps of value above five rupees and below Rs. 50, provided the purchase at one and the same time does not fall short of Rs. 25.

Non-Judicial or General Stamps.—No discount is allowed to private purchasers of these stamps, but licensed vendors get three per cent. on their purchases if they are to be sold by retail at the head-quarters of the district or of any of the Tahsîls, and five per cent. if intended to be sold at other places; but the stamps purchased by the licensed vendor at one and the same time must not be worth less than Rs. 50, and the value of any one of the stamps not more than Rs. 47-8. No discount is allowed on the purchase of a stamp of more than Rs. 47-8 value. The license shows at what place the licensee is at liberty to sell stamps.

Judicial Stamps.—As long as these stamps are in store they will be sold by licensed vendors as well as by the Stamp Moharrir and Tahvîldârs. When they are exhausted the court fees labels will take their place, and then there will be no discount allowed. The present rates of discount are two per cent. on purchases of stamps, by the licensed vendors only, of value not exceeding Rs. 23 each. The lowest limit of a purchase at one and the same time is Rs. 50 in case the stamps purchased are of a lower value than Rs. 10 each, and Rs. 100 in case of stamps of higher value up to Rs. 23. No discount is allowed on a stamp exceeding Rs. 23 in value.

The Stamp Moharrir's salary is Rs. 15 per mensem, and besides the retail and wholesale accounts he has to keep an account of all the stamps in the Treasury; also to prepare the annual returns.

The present scale of stamp duty is considered too high, especially as regards the plaints, when it is 7½ per cent. of the value of the suit.

The Income-tax.

The heavy expenses incurred by the Government in suppressing the mutiny of 1857, and the increased military expenditure during the following years, as well as the plunder of the cash from the public Treasuries by the mutineers, caused a deficit in the finances of the State, and measures had consequently to be adopted for balancing the income and expenditure. Although very grave objections existed against the introduction of the income-tax, yet the necessity was so great that those objections were overruled by the Legislative Council, and Act XXXII. of 1860 was passed for levying the income-tax. From the wording of the last section of the Act it was expected that the tax would remain in force for only five years and no longer, but the result proved otherwise and the tax is still in force. The rates in the first two years (from 1st August, 1860, to 31st July, 1862) were two per cent. on annual incomes between Rs. 200 and 500, and four per cent. on incomes above Rs. 500. All incomes below Rs. 200 per annum were exempted for the first year, but for the second, they were taxed under the name of "the Trades Tax," under Act XVIII. of 1861. The rates of the Trades Act, as adopted by Government, were one rupee on incomes from Rs. 50 to 100; two rupees on incomes from Rs. 100 to 150, and three rupees on incomes from Rs. 150 to 200. It remained in force up to 31st July, 1862, and was abolished by Act II. of 1862. Act XVI. of 1862 exempted from the income-tax all incomes below Rs. 500, and Act XXVII. of 1863 reduced its rate from four to three per cent. The reduction in the rate took place from 1st August, 1863. From 1st August, 1865, to 30th April, 1867, there was no tax on incomes, trades, or professions.

The next law on the subject was Act XXI. of 1867, which levied the license-tax, from 1st May, 1867, on all incomes above Rs. 199 per annum. The

rates were on a graded scale, the average of which was about one per cent., but public servants drawing less than Rs. 1,000 per annum were exempted. Act IX. of 1868 substituted the certificate tax for the license tax from 1st May, 1868. It exempted the servants of Government, and of Companies and Firms, whose salary was below Rs. 1,000 per annum, and also other incomes below Rs. 500, and revised the scale. The average of the new scale was also one per cent.

Act IX. of 1869 abolished the certificate tax and levied in its place the income-tax again, but only at the rate of one per cent. and nothing on incomes below Rs. 500 per annum. This rate was to remain in force from 1st May, 1869, to 30th April, 1870, but before the arrival of the latter date it was increased, by Act XXIII. of 1869, to 1½ per cent. for the whole of the year. In 1870 the deficit was found to be still large, and the rate of the tax was raised, under Act XVI. of 1870, to 3⅛ per cent from 1st April, 1870. Act XII. of 1871 reduced the rate to two pies per rupee (or one rupee and eight pies per Rs. 100), and exempted all incomes below Rs. 750 from 1st April, 1871. When the year was about to expire great hopes were entertained by the people that the income-tax would be abolished for the future. The whole Press of the country, both English and vernacular, protested against it and found fault with the abilities of the Financial Member of the Council. Some of the very high officers of Government exposed the defects of the tax and its unsuitableness to the habits of the people : but all in vain. The tax was renewed by Act VIII. of 1872, but no alteration was made in the rate, and incomes below Rs. 1,000 were exempted.

That the tax is odious to the people is well known to all, and that it is the cause of great corruption is well known to those only who have to deal with it directly. The assessing officers are necessarily dependent for information regarding the incomes of the people within their jurisdiction on the lowest officials or the Patwârîs, and these are seldom so honest as to be beyond pecuniary temptations. It is no secret now, moreover, that this tax deters many enterprizing men or Firms from starting business.

The annual assessments of the tax in this district during the last twelve years were thus:—

In 1860-61	Rs. 65,607		In 1866-67	Rs. 19,696
„ 1861-62	... „ 57,305		„ 1868-69	... „ 10,848
„ 1862-63	... „ 42,025		„ 1869-70	... „ 37,137
„ 1863-64	... „ 31,475		„ 1870-71	... „ 91,946
„ 1864-65	... „ 31,228		„ 1871-72	... „ 22,554

The incidence of the tax in 1860-61 for each Tahsîl of the district was as follows :—

Tahsîl.	Assessment.	Average per head.	Highest on one individual.	Per 100 persons.	Per square mile.	Per Rs. 1,000 of jamâ.
	Rs.	Rs. a. p.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Baran ...	20,972	18 6 10	2,000	75 5 11	44 9 11	68 5 0
Anûpshahar ...	12,809	15 8 5	683	88 5 4	29 9 4	48 2 5
Khurjâ ...	22,571	7 5 2	1,383	125 6 4	49 4 2	79 3 1
Sikandarâbâd ...	9,490	12 8 10	225	47 11 1	18 6 10	37 13 0
Total ...	65,842	16 5 11	2,000	81 10 6	35 1 7	59 5 11

Customs Revenue.

Prior to the introduction of the British rule, one of the principal causes which retarded trade and commerce was the arbitrary tax which each landholder levied on articles imported into, or exported from, or passing through his estate. The tax then went by the names of *râhdârî*, *sâyar*, *zamindârî*, &c. For the first year of the Company's sovereignty in the Duâb, the above practice of the landholders was not interfered with, except that they were made to enter into engagements for payment of the revenue derived from this source after deducting their fees and charges. Salt was first separated from the other articles of trade by Regulation VI. of 1804, and the *râhdârî* and other duties were abolished by Regulation XI. of the same year. The latter law authorized the Collectors of revenue to open in their districts a customs house for the collection of duties on the imports and exports of certain articles of trade. Act VI. of 1805 substituted town duties on imports into the larger towns and cities, in lieu of the tax which was hitherto levied for the Government in the *bazars* and *ganjes*. Act IX. of 1810 consolidated the customs rules and specified the commodities on which duty was to be levied. Act X. of the same year reduced the number of articles liable to payment of the town duties. Act XIV. of 1843 retained the customs duty on only three articles, *viz.*, cotton, sugar, and salt, and exempted from it 121 articles. This law was very much liked by the townspeople, whom it saved from constant interference of the customs officials, but it was felt exceedingly hard by the *nunerâs* (salt makers) and the residents of the Jamnâ *khadâr* in this district, for it prohibited them from manufacturing alimentary salt. The soil of the said khadâr (lowlands) contains such a large mixture of soda that alimentary salt is very easily made out of it, and it is owing to this circumstance that notwithstanding all the efforts of the Customs Department and the penalties consequent on infringements of the law, the residents of the villages on the banks of the Jamnâ are still tempted to make contraband salt. Cotton was exempted from import duty by Act XXXV. of 1855.

No Customs line passes through this district, but a Deputy Inspector, with a large establishment, is stationed here for the preventian of manufacture of illegal salt. The receipts of salt revenue under Act XXXI. of 1861 are very small. During the past five years they were :—

	Rs.	a.	p.
In 1867-68	1,832	4	4
„ 1868-69	1,495	3	7
„ 1869-70	2,172	7	9
„ 1870-71	3,462	2	7
„ 1871-72	453	3	4

Canal Revenue.

The Ganges Canal is the only canal in this district. It was opened in 1854, and water first let to the cultivators in 1855. The main canal is carried along the watershed of the country almost through the centre of the district to the west of the Kâlî Nadî and above the dip of the valley of that river. The main Bulandshahar branch traverses the western parganahs and divides itself into two channels, called the *right* and *left* branches, near Kot on the Grand Trunk Road, about four miles to the west of Sikandarâbâd. The Fatahgarh branch traverses the eastern parganahs, but has no water in it within the limits of this district. Its râjbahâs supply water for the irrigation of lands in Parganahs Sayânah, Ahâr, and Anûpshahar. The length of the canal and its main distributaries in the district is about 250 miles, besides the smaller channels.

The total area irrigated from the canal is about 142,000 acres, and the annual water-rates come to about Rs. 2,85,000.

The returns of 1870-71 show that the area irrigated in each parganah from each division of the canal was as in that year :—

AREA IN ACRES.

Parganah.	*Futahgarh Division.*			*Mîrath Division.*			*Bulandshahar Division.*			*Aligarh Division.*			*Total.*		
	Kharîf.	Rabî.	Total.	Kharîf.	Rabî.	Total.	Kharîf	Rabî.	Total.	Kharîf	Rabî.	Total.	Kharîf.	Rabî.	Total.
Baran ...	...	...	...	...	...	...	4,224	6,980	11,204	...	...	...	4,224	6,980	11,204
Agoutah ...	...	...	...	2,620	6,683	9,303	280	526	806	...	...	...	2,900	7,209	10,109
Sayânah ...	2,008	5,472	7,480	...	...	...	...	...	...	...	...	...	2,008	5,472	7,480
Anûpshahar ...	119	634	753	...	...	...	...	...	...	...	...	...	119	634	753
Ahâr ...	1,932	4,575	6,507	...	...	...	...	...	...	...	...	...	1,932	4,575	6,507
Khurjâ ...	...	...	...	...	...	...	6,004	7,459	13,463	1,967	2,649	4,616	7,971	10,108	18,079
Pahâsû ...	...	...	...	...	...	...	1,428	2,555	3,983	3,811	6,522	10,333	5,239	9,077	14,316
Jewar ...	...	...	...	...	...	...	2,239	4,328	6,567	...	...	...	2,239	4,328	6,567
Sikandarâbâd...	...	...	...	—	...	...	4,618	8,955	13,573	...	...	...	4,618	8,955	13.573
Dâdrî ...	...	...	...	100	118	218	6,282	13,345	19,627	...	...	...	6,382	13,463	19,845
Dankour ..	...	...	...	99	235	334	4,515	8,692	13 207	...	...	...	4 614	8,927	13,541
Total ...	4,059	10,681	14,740	2,819	7,036	9,855	29,590	52,840	82,430	5,778	9,171	14,949	42,246	79,728	1,21,974

The immediate effects of the canal are that water level in the district has come up to 10 or 12 feet from 18 or 20; hundreds of *katchâ* wells have been destroyed and new ones cannot be sunk. Lands which formerly produced one crop now yield two, and have consequently become much more valuable. In seasons of drought the people are much more independent than they used to be.

The increase of land-revenue solely on account of the canal irrigation is Rs. 36,000 after deducting the loss caused by the "reh" in the *khâdar* of the Kâlî Nadî. It has been supposed that the "reh," or efflorescent salt on the surface of the land, is the result of the canal water let into the Nadî through the escapes. Whether the supposition be right or wrong, there is no doubt that the appearance of the "reh" in such large quantities has occurred since the opening of the escapes into the river, and that it has entirely destroyed the fertility of thousands of acres of the most productive lands in the valley.

The health of the district does not seem to have been affected by the canal to any remarkable degree, except that the climate has become a little more damp than it previously was.

From the restrictions observed lately in the Irrigation Department in supplying water to the cultivators, and from the constant complaints of short supply, it is easily conjectured that the canal has not water sufficient to irrigate the whole area within its range. Should the conjecture be correct, then it is only proper for the heads of the department to say so, and to devise a scheme by which the cultivators may be acquainted how much water they will get in the season, and for what particular plots of land. Under the current system, orifices called "kulâbâs" of a certain size are cut from the rajbahâs at certain distances; they are open for a certain number of days in the month, but without any calculation as to whether each will supply sufficient water to the lands dependent on it. In cases where the supply is not sufficient the crops necessarily suffer, and the cultivators have a good cause for complaint. It does not seem sufficient to reply that the cultivators, knowing the size of the orifice and the extent of land which it will irrigate, ought to make arrangements amongst themselves so as to sow those plots only for which the canal water will be sufficient. Each cultivator wishes (naturally enough) to have canal water for the whole of his lands, whether his neighbours have or not, and in such a case they cannot be expected to make mutual arrangements. The Government ought to do this for them. Let the lands which each orifice can irrigate be marked and specified, and then the complaint referred to will, I believe, rarely be made.

The collections of water-rate in this district are not made through the Lambardârs as in other districts. They are made by the Tahsîldârs through the Patwârîs and Chaprâsîs. Two Chaprâsîs are attached to each Tahsîl for making the collections. Those Patwârîs only who assist in the measurements are remunerated at the rate of two per cent. and the others get nothing. The result of this economical system is that the percentage of collecting charges is less than even $1\frac{1}{2}$, whereas the average of the other districts is nearly $3\frac{3}{4}$.

The Lower Ganges Canal is a new project intended to be taken from the Ganges below Râjghât in this district and to carry water into the districts of Etâ, Mainpurî, Etâwah, Farrukhâbâd, Fatahpur, and Alahâbâd. The dig-

ging has not commenced as yet, but the preliminary arrangements have been completed.

Although the canal water is not regarded by the Hindûs with the same sanctity as the water of the Ganges in its natural stream, yet it is considered holier than the water of every other river except the Jamnâ. Hence on holidays, thousands of people of both sexes assemble at the bridges of the canal to take a bathe.

The establishment of the Bulandshahar division of the canal is stationed at Bulandshahar, and its monthly cost is Rs. 3,158, thus :—

Engineer staff	Rs.	1,000
Upper subordinate staff	„	280
Lower subordinates	„	261
Petty establishment	„	221
Office „	„	443
Revenue „	„	729
Land measuring „	„	143
Collection and Police	„	81
Total	Rs.	3,158

INUNDATIONS.

The lowlands of the Ganges and Jamnâ, as well as of the other streams, are liable to be flooded in the rainy season almost every year, and their fertility depends to a great extent on these periodical overflows. The *khâdar* of the Jamnâ is peculiarly dependent on the floods of that river for its productive powers. Its natural soil is generally barren, having a large mixture of soda ; but the floods of the river throw over it from time to time a thick stratum of mud, which is as fertile as the soil of the uplands. This stratum is sometimes washed away, or a stratum of sand is laid over it by the floods, and then the soil again becomes barren. Villages which possess lowlands as well as uplands are, as a rule, settled into two separate *mahâls*, viz., *bângar* and *khâdar*, so that the *jamâ* of the latter only is affected by the action of the river.

The most remarkable flood, both for its height and duration, in the memory of the oldest inhabitant, was the flood of the Jamnâ in August, 1871. It commenced from the 31st of July and did not subside till the end of August. There was no loss of life from it in this district, but much of property. The sites of four or five villages were entirely washed away, of about twenty-five half destroyed, and of another twenty-five partly affected. The *kharîf* crops in all these villages were more or less submerged, but the loss was more than compensated by the following *rabî* harvest. For several miles the

Duâb of the Jamnâ and Hindan was entirely under water, and no dâk was received from the Sadar Sarâe police station for a fortnight. The loss to the villages consisted chiefly of grain which was destroyed in the pits. A few able-bodied men remained in each village to watch the little property that was saved. The women and children, as well as cattle, were sent away to the upland villages, where they stopped for about two months. Four or five boats sent for from Dehlî by the Collector helped the villagers much in saving their things and the lives of their women and children.

The sympathy which the Gûjars of the upland felt for their distressed brethren and the hospitality which they showed them on the occasion were the most remarkable circumstances connected with the flood of the Jamnâ in August, 1871. Cases were observed in which the hosts, having no sufficient room in the village, accommodated their guests in the houses and removed themselves to the temporarily made huts in the jungle. No expense or courtesy was spared by the hosts to comfort the guests.

A part of the damage caused by this flood was attributed to the breaking of the embankment of the weir at Okhlâ, the place where the Agra Canal is cut from the Jamnâ. It related however to those villages only which were within two or three miles from the weir.

EDUCATION.

The attention of the Local Government having first been drawn to the subject of indigenous education, a circular was addressed in 1845 to the district officers of the North-Western Provinces, calling upon them to submit the statistical details of the state of education in their respective districts, and to endeavour, by means of kindly advice and persuasion, to promote elementary education amongst the people. The enquiry was a preliminary step towards the organization of a scheme which Mr. James Thomason, the Lieutenant-Governor, had in contemplation for the diffusion of knowledge in the rural population. The returns received in reply to the circular showed that education was at that time in a very depressed state. On the average there were only five per cent. of the school-going age boys actually under instruction, and the instruction which they obtained was of a very imperfect kind. In the Bulandshahar District not more than 187 schools existed ; of these, 131 were Persian and 56 Hindî. The number of pupils was 1,813, or 587 Muhammadans and 1,226 Hindûs. The population of the district was then nearly seven lakhs, which gave only one boy under instruction out of every 385 persons, or one out of every 32 boys of a school-going age.

To remedy the defect, the Lieutenant-Governor proposed a plan for the endowment of a school in every village of a certain size, the Government giving up its revenue from the land (from five to ten acres) which constituted the

endowment, on assurance that the zamindârs appropriated the land for the purpose of maintaining a school-master. This plan was disapproved by the Court of Directors, who however, admitting the necessity of giving some powerful impulse to elementary education in the North-Western Provinces, expressed their willingness to give a favourable consideration to any scheme which, instead of land, might involve the payment of money stipends to the teachers. The Lieutenant-Governor then proposed that one Government school should be established in each Tahsîl as a model to the native school-masters, and that an inspecting agency be instituted for visiting the village schools and assisting or advising the native school-masters and rewarding the most deserving amongst them. The Honourable Court sanctioned this scheme, but limited its expenditure to Rs. 50,000 per annum.

The experiment was first tried in eight districts, and on its proving successful, was gradually introduced into the other districts. In the Bulundshahar District it was introduced in 1854, when four Tahsîlî schools, three Parganah visitors, and one Zilâ visitor were appointed. In the same year the zamindârs of the district having voluntarily agreed (although the term of the settlement of their estates had four years more to run) to pay a cess of one per cent. on the revenue, for the maintenance of the village school-masters, the Halqâbandî (or circle arrangement) of schools was introduced simultaneously with the Tahsîlî schools. The usual course of study in the Tahsîlî and Halqâbandî schools consisted of reading and writing the vernacular languages, both Urdû and Hindî, accounts and the mensuration of lands according to he native system, and geography, history, geometry, and other subjects, conveyed through the medium of the vernaculars, as the people were willing to receive.

As regards English education, the first school in the district was the one which Mr. G. D. Turnbull (Magistrate and Collector) established at Bulandshahar in 1855. He kept this institution at his private expense (Rs. 100 per mensem) for about one year. Persian, Urdû, and Hindî were taught in it besides English, and the number of pupils had increased to 100, of whom 40 read English. On the introduction of the Tahsîlî schools, this school was turned, in the middle of 1856, into the Tahsîlî school of Bulandshahar. The study of English was abolished, and the students were very much disappointed. For the next seven years no English school was appointed in the district, although the desire for English education had considerably increased among the people.

The well-to-do residents of the principal towns and their neighbourhood came forward at last, in 1863 and 1864, with a subscription and application for the establishment of English schools in those towns on the Government grant-in-aid system. The application was accepted. The Anglo-Vernacular school at Bulandshahar was established in Februray, 1863, those at Khurjâ,

Shikandrâbâd and Dibâî in November, 1864, and that at Anûpshahar in January, 1865. The sixth, at Jewar, was established on the same system in December, 1870.

The Anglo-Vernacular school of Bulandshahar became the present Zilâ school from April, 1867, and the Khurjâ school, after having long remained in an unsatisfactory state, was finally closed by orders of Government at the end of 1871.

There are nineteen girls' schools at present in the district. Of these, twelve are maintained at Government expense, six on the grant-in-aid system, and one by the Municipality of Bulandshahar. Of the Government schools, two or three have been in existence for ten or twelve years, and the progress made by the girls in reading and writing is very creditable. They learn arithmetic, geography, history and other subjects in the Nâgrî character. The aided schools have been established by the Educational Committee of the district. Three of them are Urdû and three Hindî. The Spelling Book and the *Hikâit-us-Sâlahât* are the subjects of study in the former, and the *Akshardîpikâ*, and moral story-books in the latter.

Besides the above schools, which are under the supervision of the Educational Department, there are 172 private schools in the district, in which instruction is given to about 2,079 boys, thus :—

Sanskrit	129 boys.
Arabic	504 ,,
Persian	1,109 ,,
Kaithî or Sarrâfî	506 ,,
Urdû	76 ,,
Nâgrî	160 ,,
Total ...	2,484 boys

Some of the pupils learn more than one character, and hence the excess in the total.

The cost of each class of schools is as follows :—

4 Tahsîlî schools...			Rs. 1,725	per annum.
1 Zilâ school			,, 2,904	,,
12 Girls' schools			,, 786	,,
4 Anglo-Vernacular schools	Govt. aid	Rs. 2,096	4,088	,,
	Subsns.	,, 1,992		
6 Girls' schools ...	Govt. aid	,, 340	680	,,
	Subsns.	,, 340		
1 ditto maintained by the Municipality of Bulandshahar		,,	180	,,
101 Halqâbandî schools			12,695	,,
Total Rs. 23,058			Govt. Rs. 7,851	
			Subsns. ,, 15,207	

A large sum (Rs. 3,500) has accumulated in the Girls' School Fund, the subscriptions and Government grant being Rs. 156 per mensem, and the monthly cost only Rs. 57.

The school cess of one per cent. on the revenue comes to Rs. 12,872 per annum. In former years the cost of the Halqâbandî schools was much less than the cess, and a large saving consequently accumulated. It was Rs. 19,513-1-10 at the end of February, 1871. According to the rules of the Department the savings are available for the construction of new school-houses or repairs of the existing ones. Hence the Committee expended out of above sum, during the past year, Rs. 8,889-8-6, thus :—

	Rs.	a.	p.
On the construction of 10 new schools	3,551	3	6
In repairing 19 schools	1,494	3	1
Advanced for the construction of 10 new schools ...	3,844	1	11
Total Rs. ...	8,889	8	6

There was a balance in hand of Rs. 10,623-9-4 on the 1st of June, 1872, and this is intended to be spent in constructing and repairing the remainder of the Halqâbandî school-houses.

The new school-houses have been built on a uniform plan, and under the supervision of the zamîndârs, who evinced a particular interest in the work. They are divided into three classes; the first-class schools cost about Rs. 527 each, and are calculated to accommodate from 100 to 150 boys ; the second-class schools cost about Rs. 475, and accommodate from 40 to 100 boys each, and the third-class schools cost about Rs. 395, and accommodate up to 40 boys each.

The Educational Committee of the district was formed in April, 1867, under Government Resolution No. 1043A., dated 30th March, 1867. It is composed of the influential members of the community, both official and non-official, who take interest in exercising the supervisory functions over the schools of the district. As a rule, the Committee meets once a month and is guided in its deliberations by the rules prescribed by Government.

The statistics of each class of schools for the past year (1871-72) were as under :—

Description of schools.	Number of schools.	Number of pupils.			Pupils reading						
		Hindû.	Mussalmâns.	Total.	English.	Persian.	Urdû.	Hindî.	Arabic.	Sanskrit.	Kaithi or Sarrâfi.
Zilâ School	1	64	19	83	84	15	64	...	5	...	...
Anglo-Vernacular Schools ...	4	134	28	162	162	12	150	...	...	...	...
Tahsîlî ditto ...	4	318	142	460	...	162	317	190	...	...	...
Halqâbandî ditto ...	101	3,052	780	3,832	...	...	1,861	2,431	...	...	...
Girls' ditto ...	19	301	38	339	...	...	34	302	3	...	...
Private ditto ...	172	1,165	914	2,079	...	1,109	76	160	504	129	506

The private schools are also visited by the members of the Committee as opportunity offers. Except a few, in which religious books are exclusively taught, the visits of the official members are welcomed in all.

The Halqâbandî and Tahsîlî schools of this district have always been highly spoken of by the Inspectors of the Circle as regards their proficiency and attendance ; and from the interest which the Educational Committee takes in the work, it is not difficult to predict that the results will be still better.

CHAPTER III.

POLICE ADMINISTRATION.

It has already been mentioned (page 16) that during General Perron's government the suppression of crime was regarded as a matter of secondary importance. The officer called *Bakshî Adâlat* received reports from the *Amils* in the interior and communicated to them the General's orders respecting any offenders apprehended by them. No trial was held; the proof rested on the *Amil's* report, and the punishment was left to General Perron's judgment. Immediately after the conquest of Alîgarh the maintenance of order in the country between that town and Dehlî was entrusted to Colonel James Skinner, who with his 1,200 Sawârs was stationed at Sikandrâbâd. The state of the country was very unsettled, and the crime of *qazâqî* (or highway robbery by mounted robbers) rose to the greatest height, the Marhatta disbanded troops having supplied to the number of robbers. The facility of escape into the Begam Sombre's territory, the protection afforded by the heavy jungles and numerous forts, and the ready sale for plundered property contributed to foster this crime. Almost every large landed proprietor harboured the ruffians and participated in their spoils.

Only three months after the conquest the new territory was apportioned by Regulation IX. of 1804 into five magisterial jurisdictions, *viz.*, Zilâ Pânîpat, Zilâ Alîgarh, Zilâ Agrâ, and the northern and southern divisions of Sahâranpur, and these divisions were placed under the Court of Circuit at Barelî. By the same Regulation the rules of administration in force in the Ceded provinces were made applicable to the Conquered provinces Magistrates were authorized to introduce the *daroghâ* system of police—that is to say, to station *daroghâs* of police in those parts of their respective jurisdictions where they found the necessity of doing so; but landholders were still held responsible for preventing robbery and other disorders in their estates. Under the above arrangement the greater part of the present District of Bulandshahar belonged to Zilâ Alîgarh, and the smaller to the southern division of Sahâranpur, which was subsequently styled Zilâ Mîrath.

Under the above Regulation, Magistrates were at liberty either to adopt the *daroghâ* system of police or to introduce the *tahsîldârî* system, which was in force in the Ceded provinces under Regulation XXXV. of 1803. The Magistrate of Alîgarh preferred the latter course. The police administration of all large towns and Ganjes was undertaken by Government, and the district police was entrusted to the Tahsîldârs, who were held responsible for the suppression of crime in their jurisdictions, and were bound to keep an efficient establishment, for the cost of maintaining which they were allowed one-half per cent. on their collections, besides their fees in the Revenue Department. It was in 1809 that the

thânâ system was first introduced into the Alîgarh District, and the Tahsîldârs were relieved of police duties, under Regulation XIV. of 1807. Thirty-eight *thânâs* were formed, of which thirteen related to the places now belonging to Bulandshahur. The latter were at—

1. Dibâî.
2. Dânpur.
3. Anûpshahar.
4. Malakpur.
5. Ahâr.
6. Shikârpur.
7. Bulandshahar.
8. Ajîtpur.
9. Sikandrâbâd.
10. Rabûpurâ.
11. Kâsnah.
12. Dankour.
13. Khurjâ.

About the year 1819, the Gûjars of the neighbouring villages committed the atrocious crime of plundering and setting fire to Mouzâs Sadarpur and Chalahrâ (now in Parganah Dâdrî) and murdering eight or nine of their principal Chowhân residents. This was the immediate cause of a Joint Magistrate being stationed at Bulandshahar. The perpetrators of the atrocity were duly punished, and their estates were confiscated to Government. Some years afterwards the estates were restored, at the recommendation of the District Officer, but in the disturbances of 1857 the owners again misbehaved, and the estates were again confiscated and sold by auction.

In 1824 Bulandshahar was formed into a separate revenue district, but the police jurisdiction of some of the *thânâs* still remained under the Magistrate of Alîgarh, although in revenue matters the parganahs in which they were situated belonged to Zilâ Bulandshahar. Thânâs Dibâî, Anûpshahar, Shikârpur and Khurjâ were added to this district in 1830 and Thânâ Rabûpurâ in 1834. Thânâs Jewar and Pahâsû were added in 1837, after the death of Begam Sombre, to whose *Jâgîr* they belonged.

The revenue and police jurisdictions were made to coincide with each other from the year 1834, when the offices of Collector and Magistrate were united in the same officer.

In the earlier years of the British rule *thagî* and *dakaitî* prevailed in the country, whilst *qazâqî* was still far from being suppressed. More vigorous measures were necessary, and an irregular cavalry corps was consequently raised in 1809, under Colonel Gardner, for the support of the Police of Zilâ Alîgarh. In the next year Regulation II. of 1810 was passed, containing stringent enactments against the *qazâqs*, and in the same year the office of Superintendent of Police, which had answered with success in the lower provinces of Bengal, was instituted, under Regulation VIII. of 1810, for the circuit divisions of Barelî, Banâras, and Patnâ. The Superintendent of Police of each of these divisions had jurisdiction in all the districts of his division, and his primary object was to put down the crimes of *qazâqî*, *thagî*, and *dakaitî*. Colonel Gardner's exertions were completely successful in putting down *qazâqî*

but in the meantime the crimes of robbery with murder, burglary and theft had much increased.

The notoriety which the District of Alîgarh had acquired as being the head-quarters of gangs of *thags* and *dakaits* may be inferred from the following extract from a report by Mr. J. Shakespear, Officiating Superintendent of Police of the Bareli Division, dated 30th April, 1816:—"The most heinous robberies committed in these provinces are perpetrated by gangs of Badhiks and Shaghâl Khors. These gangs are almost exclusively settled in the District of Alîgarh and in that part of the territories of the Nawâb Vazîr bordering the District of Gorackpur. After much enquiry I am disposed to believe that the Badhiks of Alîgarh and the Shaghâl Khors of Barâich are connected with each other and are one and the same people, the name constituing the sole difference, &c., &c."

The chief gangs of the Badhiks quitted these provinces after the fall of Hâtras in 1817, but, as recorded in the Statistics of Alîgarh, that district was, even in 1855, infested, chiefly to the north and west, by small wandering parties of Habûrahs, who were notorious for highway robberies and daring burglaries. The notoriety of Alîgarh for its Habûrah gangs does not seem to have abated in any degree since 1855. These remnants of the once formidable Badhiks and the tribe of Aheriâs, which infest the eastern and southern parganahs of Alîgarh, are still the principal perpetrators of highway robberies and daring burglaries in the adjacent districts. The reports of police administration of that district for almost every year since 1861 show this to be the case, and it is only strange that the Government has not thought proper as yet to adopt some very stringent and special measures for putting a stop to this state of things.

The present constabulary system was introduced, in place of the old *Barqandâzî* one, from the beginning of 1861. The abolition of the "old and time-honoured institutions" and the substitution of a police administration by "new and untrained officers" must have tended, as remarked by the Inspector-General of Police, to add to the difficulties to be overcome in the progress of a new system. The famine, moreover, which prevailed in the country at the time must have considerably increased the difficulty of carrying out the arrangement with success. Yet the general result of the province for the first year was not bad. For Bulandshahar, however, the first half-year's returns were found unsatisfactory. There were 16 cases of highway robbery, two of them attended with murder. In the month of June, 1861, several extensive robberies were reported, and Major Tyrwhitt, Deputy Inspector-General of the Division, was directed by the Inspector-General to proceed to Bulandshahar to ascertain and report on the failure so apparent. This officer found the police under no supervision. "They were not permitted to report their proceedings to the District Superintendent. Diaries even were not furnished. The police entertained for watch and ward of

towns were posted as sentries round the towns, and these and others on the highways and everywhere else were left to themselves. The District Superintendent was not only content with allowing this, he made no effort to understand the duties and responsibilities that devolved upon him and the police themselves were proved in several cases to have been concerned in the very crimes they were employed to prevent. The Gûjars, Aheriâs and Mewâtîs were, in fact, undisputed masters of the field." This was speedily rectified. The Superintendent was replaced by an officer of great intelligence and zeal. The police were purged, and the returns of the last six months were as favourable as those of the first half-year were deplorable.

In subsequent years the police administration of Bulandshahar was as good as of any other district—nay, in 1863, Lieutenant Clarke was pronounced by the Deputy Inspector-General of Police to be the *best police officer* in the North-Western Provinces, and the result of his administration *very satisfactory*. In 1866, again, the police returns of Bulandshahar were found good, and the following were the remarks of the Lieutenant-Governor on them:—"The returns of this district are very good. Crime of all descriptions has decreased, and as this diminution is not confined to petty offences, there are good grounds for believing the reports to be correct. The value of the property stolen is less, while the proportion recovered is greater than in 1865. The proportion of convictions is also high. The police have exerted themselves successfully in several important cases, and altogether the results of the year are very creditable." In 1868 the returns were rather bad, but they were again good in the subsequent years.

For want of professional skill, the usual means of detecting crime or bringing criminals to justice adopted by the old police were "torture" and "false promises of pardon or secrecy." The first of these attracted the attention of the Chief Commissioner of the Panjâb, and a circular order was issued in that province in 1855 for suppressing it. The subject of the circular was that police officers were required to give a bond in writing that they would abstain from using torture in the performance of their duties. The plan came to the notice of the Lieutenant-Governor of the North-Western Provinces. A letter (No. 1417A., dated 6th July, 1855) was addressed by His Honor to the Sadar Court, requesting them to procure the opinions of the several Commissioners of Divisions, and to report them together with their own views, whether the taking of a bond of the above nature was likely to prevent the police from resorting to torture. Of the Commissioners, Messrs. R. Alexander of Ruhelkhand, R. Lowther of Allahâbâd, H. C. Tucker of Banâras, Major W. C. Erskine of Sâgar, and Mr. J. H. Batten of Kamâyûn, expressed their sentiments in favour of the Panjâb measure, and Messrs. G. F. Harvey of Dehlî, H. H. Greathed of Mîrath, and H. Unwin of Agra, were opposed to it. The Sadar Court agreed with the majority, and the Lieutenant-Governor was also of the same opinion.

Circulars were accordingly issued to the Magistrates, but the arrangement was not long in force when the mutinies of 1857 retarded its progress.

Under the present police, although there are exceptions to the rule, torture is rarely adopted for exacting confessions; but the use of false promises, the next weapon of the native police, does not seem to have been abandoned, and perhaps it is time now that the Government should adopt measures for the suppression of this dishonourable practice of its servants.

The following is the present distribution of the Police Force of this district:—

Station.	Sub-Inspectors.	Section.	Head Constable.	Mounted Constables.	Constables.	Total.
Anûpshahar ...	1		2	...	10	13
Dibâî ...	1		2	...	14	17
Jehángîrâbâd ...	1		2	...	12	15
Râmghât ...	...		2	...	6	8
Khurpur ...	...		2	...	6	8
Ahâr ...	...		2	...	6	8
Khurjâ ...	1	Mâman ...	3	4	18	26
Jewar ...	1		2	...	8	11
Pahâsû ...	...		2	...	9	11
Arniâ ...	...		2	2	6	10
Sikandrâbâd ...	1	Bodha, Kot...	4	2	22	29
Dankour ...	1	Makanpur ...	3	...	15	19
Jhâjhar ...	1		2	...	12	15
Jârchâ ...	...		2	...	6	8
Kâsnah ...	...		2	...	6	8
Sûrajpur ...	...		2	...	6	8
Dâdrî ...	...	Chaprolâ ...	3	2	11	16
Sarâi Sadar ...	...		2	...	6	8
Bulandshahar ...	1	Cholâ, Bhûd,	4	4	18	27
Shikârpur ...	...	Chitsoun ...	3	...	12	15
Sayânah ...	1		2	...	10	13
Aurangâbâd ...	...		2	...	6	8
Gulâothî ...	1	Barâl ...	3	2	15	21
Total ...	11		55	16	240	322

At each of the sections there are one head constable and three constables, and at Cholâ and Bhud there are two sawârs besides. In addition to the above force, there are in the reserve—

4 Inspectors.
3 Sub-Inspectors.
23 Head Constables.
7 Mounted Constables.
108 Constables.
4 Orderly boys.

The Treasury Guard and the Court Inspector's establishment are included in the reserve force.

The monthly cost of the police at present is as follows:—

	Rs.	a.	p.
1 District Superintendent...	500	0	0
4 Inspectors	550	0	0
14 Sub-Inspectors	720	0	0
78 Head Constables	1,202	8	0
23 Mounted Constables	500	0	0
348 Constables	2,088	0	0
4 Orderly boys	12	0	0
Repairing of arms	16	0	0
Hospital charges	15	0	0
Magistrate's Guard	19	0	0
District Superintendent's Orderlies	10	0	0
Civil Surgeon's Orderlies	10	0	0
Stationery for head-quarters' office	3	8	0
Ditto for stations	34	0	0
Oil	17	4	0
Total Rs.	5,697	4	0

Since the commencement of the constabulary system to the present time, the following officers have held the post of District Superintendent in the District:—

Name.	*From*	*To*
Captain W. H. S. Earle ...	1st January, 1861,	17th May, 1861.
Lieutenant J. W. O'Dowda ...	18th May „ ...	31st August, „
Captain F. A. C. Knyvett ...	1st Sept. „ ...	16th March, 1863.
„ H. M. S. Clarke ...	17th March, 1863...	21st April, 1867.
Lieut.-Colonel G. A. Harrison ...	22nd April, 1867...	17th „ 1872.
S. A. Campbell, Esq. ...	18th April, 1872...	...

Cattle-stealing, house-breaking and petty theft are the prominent offences of the district. For the first, the extensive *khâdar* of the Jamnâ and the large Gûjar population are the chief causes, but in later years it has been observed that Gûjars are gradually substituting labour on agricultural pursuits for their former occupation of thieving.

The number of crimes per annum per thousand of the population in the district is about 1·51, which is much below the general average of the North-Western Provinces, (2·46). The police strength is ·53 per thousand, while the average of the Province is ·62. Besides the imperial police there are 197 chowkîdârs in the four Municipalities, 190 in the towns managed under Act XX. of 1856, and 3,033 in the villages.

Prior to 1869 the municipalities had constables, under the direction of the officers of the imperial police, for their watch and ward. Since that year chowkîdârs, on a smaller pay, have been appointed in place of the constables. The new measure has effected a saving in the cost without affecting the efficiency of the police.

The following statements will show the result of police administration for each of the last twelve years :—

Recoveries of Stolen Property.

Year.	Value of property stolen.	Value of property recovered.	Percentage of property recovered on property stolen.
	Rs	Rs.	Rs.
1860	19,428	4,151	21 4
1861	1,37,003	8,284	6·0
1862	22,100	30,928	140 0
1863	22,150	7,6[illegible]2	34 7
1864	28 699	7,387	25·7
1865	36,075	11,602	32·4
1866	26,405	11,604	43·9
1867	37,492	10,829	28 2
1868	33,578	13,396	39·9
1869	36,438	12,976	35·6
1870	24,855	9,852	39·7
1871	30,781	9,071	29·4

The recoveries in 1862 included a good deal of the property lost in the previous year.

Return showing Police work in the detection and prosecution of crimes in Zilâ Bulandshahar.

Year.	Persons arrested by the police.	Persons brought to trial.	Acquitted.	Convicted or committed.	Died, transferred, or escaped.	Under trial.	Percentage of convictions on persons tried.
1862	1 086	1,083	324	721	3	25	64·5
1863	6[illegible]2	687	201	474	2	10	70·2
1864	435	490	120	357	3	10	74 8
1865	891	935	146	765	...	24	84·0
1866	6 4	703	123	569	...	11	82 2
1867	49[illegible]	594	120	456	2	16	79 0
1868	673	763	181	562	2	18	75 6
1869	682	866	156	693	1	16	79·2
1870	744	763	210	538	1	14	71·9
1871	1,519	1,535	294	1,206	3	32	80·4

Classified Return of Offences occurred in the District of Bulandshahar and cognizable by the Police.

Year.	Offences against persons.					Offences against property.				
	Murders.	Other offences affecting life.	Hurt by administering stupefying drugs.	Rapes and unnatural offences.	Miscellaneous.	Dacoities and robberies.	Lurking house-trespass.	Thefts.	Other offences.	Attempts.
1862 ...	9	7	1	4	28	10	325	888	75	63
1863 ...	4	24	5	3	6	10	249	732	67	105
1864 ...	5	9	3	4	1	8	354	807	21	114
1865 ...	7	11	2	1	4	18	406	823	23	130
1866 ...	3	24	4	2	1	9	199	725	37	266
1867 ...	1	23	3	1	2	8	240	688	37	201
1868 ...	9	24	2	4	20	11	443	792	60	185
1869 ...	6	30	2	5	26	11	455	755	77	278
1870 ...	8	23	1	1	24	8	406	440	118	175
1871 ...	3	27	1	2	27	15	563	493	88	154

DISPENSARIES.

Some time before the mutiny, the residents of this district raised by subscription among themselves the sum of four thousand rupees, with the view of investing it for the use of a dispensary which they proposed to have established at Bulandshahar on the Government aid system then in force. The money had been deposited in the public Treasury, and the application for the establishment of the dispensary had been forwarded to Government; but before any reply could be received the mutiny broke out, and the money in the Treasury was plundered by the mutineers. On the restoration of order Government refunded the deposit, and the subscribers invested it in a loan to Mr. Thomas Skinner, of Bilâspur, on an interest at twelve per cent. per annum. The question of establishment of the dispensary was again mooted in 1860. Further subscriptions were collected, and a confiscated house was purchased from the Government, to be used as a dispensary. Government sanctioned the prayer of the subscribers, and the institution took its start from 1861. For the first three or four years it remained under the charge of a Native Doctor, and then a Sub-Assistant Surgeon was appointed to it. Three more dispensaries were established on the same system in 1869, at the head-quarters of the Tahsîls, *viz.*, at Anûpshahar, Khurjâ and Sikandrâbâd; each of these is managed by a Hospital Assistant.

The departmental designation of the Bulandshahar Dispensary is "1st Class Sadar Dispensary;" of the Khurjâ one, "2nd Class Sadar Dispen-

sary," and of the remaining two, "1st Class Branch Dispensary." The Civil Surgeon of the district has a general control and supervision over all these institutions, and he visits the Bulandshahar one almost daily and the others occasionally. The monthly subscriptions and cost of each are thus—

Dispensary.	Monthly income.			Monthly cost.	Savings.
	Subscriptions.	Government aid.	Total.		
	Rs.	Rs.	Rs.	Rs.	Rs.
Bulandshahar ...	115	116	231	216	15
Khurjâ ...	80	40	120	90	30
Sikandrâbâd ...	65	60	125	80	45
Anûpshahar ...	52	30	82	50	32

The monthly savings of the Bulandshahar Dispensary and the interest of its invested capital are again invested from time to time, and the total invested capital on the 1st of June, 1872, was Rs. 16,500, including an item of Rs. 5,000 which had originally been subscribed and invested for the benefit of the destitute travellers, but subsequently transferred to the Dispensary Fund by order of Government. The savings of the other three dispensaries amounted on the 1st of June, 1872, to about Rs. 3,700.

The daily attendance of patients is on the average as follows:—

Bulandshahar ...	58	Sikandrâbâd ...	25
Khurjâ ...	32	Anûpshahar ...	26

Suitable masonry built houses, with out-offices, have been constructed for the use of these institutions, the sum expended in the construction being the recoveries from the sum advanced to the cultivators in the famine of 1860-61.

A Committee under the Presidentship of the Magistrate, and composed of the influential members of the community, has been appointed by Government for the management of the several dispensaries. It meets once a month to examine the accounts or to discuss questions connected with the dispensaries.

Contrary to what the case was ten years back, the dispensary treatment is now warmly appreciated by the people, and for certain diseases, especially those which require a surgical knowledge in their treatment, English medicines and appliances are trusted more than the prescriptions and advice of the native *hakîms*.

The cost of construction of each of the four dispensaries was thus:—

Bulandshahar,	built in	1866-67,	cost ...	Rs. 11,070
Khurjâ	„	1867-68	„ ...	„ 3,512
Anûpshahar	„	1866-67	„ ...	„ 1,086
Sikandrâbâd	„	1866-67	„ ...	„ 1,392

The present Civil Surgeon is J. A. C. Hutchinson, Esq., Surgeon-Major, and the Sub-Assistant Surgeon is Bâbû Nilmanî Choudhrî.

PUBLIC FERRIES.

Prior to the passing of Regulation VI. of 1819 the public ferries were managed, under Regulation XIX. of 1816, by the land revenue Collectors. Regulation VI. of 1819 transferred their management to the Magistrates. The following statement will show the income derived from each of the present ferries during the past fifteen years :—

Year.	Ferries of the Ganges.													Ferries of the Kali Nadi.		Bhangel on the Hindan.	Total.	Remarks.
	Anûpshahar.	Bahriâ.	Jasûpur.	Dîppur.	Karanbâs.	Narourâ.	Râmghât.	Râjghât.	Ahâr.	Mândû.	Farîdâ.	Basî.	Jhabdâ.	Anchrû.	Pahâsû.			
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1858 ...	4,000	82	87	62	375	137	1,312	937	575	62	62	337	37	...	...	...	8,665	At Anûpshahar and Râmghât a bridge-of-boats is kept up during the dry months. As a rule, the ferries are leased to contractors, but not for more than one year at a time. The items opposite to 1858 and 1863 are for the first six and nine months of those years respectively.
1859 ...	5,000	300	130	300	375	110	2,050	1,270	960	70	120	560	50	400	...	...	11,465	
1860 ...	6,725	1,200	400	250	475	220	2,555	1,400	1,365	150	415	960	100	400	...	...	16,575	
1861 ...	5,900	550	225	285	465	335	2,400	1,500	1,500	275	425	875	100	300	...	...	15,135	
1862 ...	5,700	275	200	440	435	175	2,750	1,300	1,150	165	200	800	100	550	...	...	14,240	
1863 ...	3,400	175	135	300	210	150	3,225	1,075	975	150	170	750	260	390	...	...	11,065	
1863-64...	6,600	375	205	625	115	205	4,600	1,464	1,200	190	385	850	135	675	225	...	17,849	
1864-65...	7,550	400	250	1,050	515	450	6,025	1,910	1,550	240	485	950	21	665	475	32	22,268	
1865-66...	7,900	375	...	575	485	300	4,850	1,660	1,460	240	490	480	60	510	350	...	19,435	
1866-67...	7,238	335	51	525	460	325	5,000	1,615	1,730	120	500	505	5	410	280	...	19,129	
1867-68...	7,900	340	90	350	426	315	5,450	1,740	1,770	190	915	760	11	775	280	2	20,604	
1868-69...	8,428	370	130	700	710	425	3,010	1,900	1,300	240	515	900	25	800	300	...	19,653	
1869-70...	9,124	150	185	825	210	25	4,330	2,105	2,150	295	715	905	300	800	300	...	22,419	
1870-71...	9,124	305	100	800	510	245	4,100	2,105	1,620	210	535	910	165	800	300	...	21,839	
1871-72...	9,402	330	60	750	400	370	3,700	2,250	1,415	165	700	415	142	1,000	333	...	21,432	

POST-OFFICE.

Under the current system of the Postal Department, the following are the post-offices in this district:—

Number.	Name of place of post-office.	Designation of office.	Designation of postmaster.	Monthly salary.
				Rs.
1	Bulandshahar ...	Sadar ...	Postmaster ...	95
2	Anûpshahar ...	Ditto ...	Deputy ditto...	40
3	Bilâspur ...	Ditto ...	Ditto ...	20
4	Dibâî ...	Ditto ...	Ditto ...	30
5	Jewar ...	Branch ...	Ditto ...	20
6	Khurjâ ...	Sadar ...	Ditto ...	40
7	Pahâsû ...	Branch ...	Ditto ...	20
8	Dâdrî ...	Sadar ...	Ditto ...	20
9	Gulâothî ...	Ditto ...	Ditto ..	20
10	Jhâjhar ...	Branch ...	Ditto ...	20
11	Sikandrâbâd ...	Sadar ...	Ditto ...	40
12	Shikârpur ...	Branch ...	Ditto ...	20
13	Sayânah ...	Ditto ...	Ditto ...	20
14	Railway Station of Sikandrâbâd,	Ditto ...	Head Peon ...	9
15	Ditto Khurjâ ...	Ditto ...	Moharrir ...	12
16	Ditto Cholâ ...	Ditto ...	Ditto ...	12
17	Jahângîrâbâd ...	Ditto ...	Deputy Post-master ...	20
18	Curângabâd ...	Ditto ...	Ditto ...	20
19	Chatârî ...	Ditto ...	Ditto ...	20
20	Khânpur ...	District ...	Moharrir ...	8
21	Ahâr ...	Ditto ...	Ditto ...	8
22	Râmghât ...	Ditto ...	Ditto ...	8
23	Jârchâ ...	Ditto ...	Ditto ...	8
24	Sûrajpur ...	Ditto ...	Ditto ...	8
25	Kâsnah ...	Ditto ...	Ditto ...	8
26	Dankour ...	Ditto ...	Ditto ...	8
27	Sathlâ ...	Ditto ...	Ditto ...	8
28	Saidpur ...	Ditto ...	Ditto ...	8
29	Arnia ...	Ditto ...	Ditto ...	8
30	Ahmadgarh ...	Ditto ...	Ditto ...	8
31	Choundera ...	Ditto ...	Ditto ...	8
32	Bâlkâ ...	Ditto ...	Ditto ...	8
33	Rabûpura ...	Ditto ...	Ditto ...	8
34	Dânpur ...	Ditto ...	Ditto ...	8
35	Sadar Sarâe ...	Ditto ...	Head Peon ...	7½

These post-offices are in the Alîgarh Inspector's Division. The present Inspecting Postmaster is Lâlah Gangâ Parsâd, and the Sub-Inspector Lâlah Banârsî Dâs. Up to June, 1871, the District post-offices were under the charge of the Halqâbandî schoolmasters, who received from the Postal Department a small extra remuneration for the work in addition to their legitimate salaries. The system was useful in one respect especially, *viz.*, it kept the teachers constantly at their post.

Each post-office has a separate establishment of delivery peons and letter-bag carriers. Prior to June, 1854, letters received by the district post were delivered by the police constables or chowkîdârs, and that arrangement interfered greatly with their police duties.

CHAPTER IV.

ADMINISTRATION OF JUSTICE.

I.—Criminal.

A brief history of the office of Magistrate will, it is hoped, be considered interesting and not out of place here. Prior to the accession of the British rule in Bengal, the Muhammadan law, modified in certain points by local usage, was the recognized code of criminal administration. As soon as the East India Company's officers found themselves in a position to improve the distribution of justice, they adopted the course best suited to the time. Native Courts, called Foujdârî Adâlats, were established in the interior of the province for the trial of persons charged with crimes or misdemeanours. The Collectors of land-revenue, who were English officers, were directed to superintend the proceedings of these Courts, but not to assume in any way their functions. A superior Criminal Court, denominated the Nizâmat Adâlat, was at the same time established at Murshidâbâd for the purpose of revising the proceedings of the provincial Criminal Courts in capital cases. It was subject to the control of the committee of Revenue, in the same way as the Foujdârî Courts were subject to the control of the Revenue Collectors. On the abolition of the Committee of Revenue the Nizâmat Adâlat was removed to Calcutta and placed under the charge of a Daroghâ or Superintendent, subject to the control of the President of the Council. This arrangement remained in force up to 1775, when the entire control over the department of criminal justice was committed to the Nâib Nâzim. The Nizâmat Adâlat was in consequence re-transferred to Murshidâbâd, and the Nâib Nâzim appointed native officers, designated Foujdârs, to superintend the Criminal Courts in the several districts, and to apprehend offenders against the public peace. This system was adhered to until April, 1781, when the Foujdârs and Thânahdârs were abolished. The Foujdârî Courts, however, continued as before, subject to the control of the Nâib Nâzim, and the English Judges of the Dîwânî Courts were appointed Magistrates, with a power to apprehend dakaits and persons charged with crimes and misdemeanours within their respective jurisdictions, and to commit them for trial to the nearest Foujdârî Court. They were empowered, by an order of the Governor-General passed in June, 1781, to try petty offences. In 1790 Courts of Circuit were established, under the superintendence of English Judges, for the original trial of offenders. All the previous rules were reenacted, with amendments and modifications, by Regulation IX. of 1793, which prescribed the procedure to be followed by the Judge-Magistrates in apprehending the offenders, enquiring into their offences, and committing them to the Court of Circuit or discharging them. The Judge-Magistrates were empowered by the

said Regulation to try persons charged with misdemeanours or petty thefts; in the former case they could award the punishment of imprisonment not exceeding fifteen days, or fine not exceeding Rs. 50; and in the latter case, imprisonment not exceeding one month. These very powers were given, by Regulation VI. of 1803, to the Judge-Magistrates of the Ceded provinces, and by Regulation IX. of 1804 to the Judge-Magistrates of the Conquered provinces. Courts of Circuit for the ceded and conquered provinces were appointed by Regulations VII. of 1803 and IX. of 1804 respectively.

Regulation XVI. of 1810 authorized the Governor-General to confer the office of Magistrate on a distinct person, other than the Zilâ or City Judge, and to appoint Joint Magistrates. And Regulation IV. of 1821 empowered him to invest Collectors of revenue with the powers of a Magistrate. Courts of Circuit were abolished by Regulation I. of 1829, and their powers were transferred to the Commissioners of Circuit, and afterwards, by Act VII. of 1835, to the Sessions Judges. Magistrates' powers were first increased by Regulation IX. of 1807, and still more by Regulation XII. of 1818. Assistant Magistrates were first invested with judicial powers, under certain restrictions, by Regulation XIII. of 1797. The maximum punishment which they could award was the same as prescribed for Magistrates in Regulation IX. of 1793. Section XX. of Regulation IX. of 1807 doubled the said maximum; and Regulation III. of 1821 authorized the Government to give special powers to the Assistants. The maximum of the special powers was imprisonment for six months and fine up to Rs. 200, or further imprisonment of six months in commutation of the fine, total imprisonment for one year. Sadar Amîns and Principal Sadar Amîns were also invested with magisterial powers—the former under Regulations III. of 1821, V. of 1831, and II. of 1832, and the latter under the last two. Act XV. of 1843 made the Local Governments competent to appoint uncovenanted Deputy Magistrates, either with the simple powers of an Assistant Magistrate under Regulation XIII. of 1797 or IX. of 1807, or with the special powers of Regulation III. of 1821, or with the full powers of a Magistrate under Regulation XII. of 1818.

Act XXV. of 1861 (the Code of Criminal Procedure) divided the magisterial authorities into three grades, and authorized the Local Governments to invest any person with the powers of any of those grades. The grades are.—

(1.) Magistrate of the District or other officer authorized to exercise the full powers of a Magistrate, *viz.*, imprisonment of either description (simple or rigorous) not exceeding the term of two years, or fine not exceeding one thousand rupees, or both imprisonment and fine; the fine commutable to imprisonment, in no case exceeding six months.

(2.) Subordinate Magistrate of the 1st Class authorized to award imprisonment not exceeding six months, or fine not exceeding Rs. 200, or both

imprisonment and fine under these limits, the imprisonment in lieu of fine not to exceed one and a half month in any case.

(3.) Subordinate Magistrate of the 2nd Class authorized to award imprisonment of either description not exceeding one month, or fine not exceeding Rs. 50, or both imprisonment and fine; the imprisonment in lieu of fine not to exceed one-fourth of a month in any case.

The Collector of this district was first appointed a Magistrate, under Regulation IV. of 1821, in the year 1834. The number of Magistrates, and their powers and designations, in the district on the 1st of June, 1872, were as follows :—

1. H. D. Willock, Esq., Chief Magistrate of the district.
2. F. Pollen, Esq., Assistant Magistrate, with full powers of a Magistrate.
3. W. Crooke, Esq., Assistant Subordinate Magistrate, 1st Class.
4. Kour Lachman Sing, Deputy Magistrate, with full powers of a Magistrate.
5. Fazal Ahmad, Tahsîldar of Sikandrâbâd, Subordinate Magistrate, 2nd Class.
6. Sayad Muhammad, Tahsîldar of Khurjâ, ditto ditto ditto.
7. Muzaffar Husen, ditto Anûpshahar, ditto ditto ditto.
8. Hargyân Sing, ditto Bulandshahar, ditto ditto ditto.
9. Lieutenant W. C. Ross, Executive Engineer, Ganges Canal, ditto ditto.
10. A. W. Brind, Esq., ditto, ditto, ditto ditto.
11. Captain C. S. Thomason, ditto, ditto, ditto ditto.
12. Lieutenant T. Howard, ditto, ditto, ditto ditto.
13. Sultân Khân, Deputy Magistrate, ditto, ditto ditto.
14. Ilâhî Bakhsh ditto, ditto, ditto ditto.
15 Shankar Lâl ditto, ditto, ditto ditto.
16. Zain-uddîn ditto, ditto, ditto ditto.
17. Ghâzi-uddîn ditto, ditto, ditto ditto.
18. Moulvi Muhammad Bakhsh, Honorary Magistrate, ditto ditto.
19. Munshî Lachman Sarûp ditto, ditto ditto.
20. Choudhri Lachman Sing ditto, ditto ditto.
21. Kour Lutf Ali Khân ditto, ditto ditto.
22. Nawâb Muhammad Alî Khân, ditto, ditto.
23. Syad Bâqar Alî Khân, ditto, ditto.
24. Râo Umrâo Sing, ditto, ditto.
25. W. Butler, Esq., Resident Engineer, Oudh and Rohilkhund Railway, Honorary Magistrate, with powers of Sub-Magistrate, 2nd Class.

In the department of criminal justice, Bulandshahar is included in the jurisdiction of the Sessions Judge of Mîrath. The following statements will show the result of the administration of criminal justice in the district during the past ten or twelve years :—

Statement showing the number of persons punished and the modes of punishment for the twelve years ending A. D. 1871.

Punishments.	1860.	1861.	1862.	1863.	1864.	1865	1866.	1867.	1868.	1869.	1870.	1871.
Fined ...	604	625	637	516	592	964	1,029	688	1,461	1,119	2,662	2,274
Imprisoned ...	368	662	429	271	221	236	253	203	313	431	312	358
Flogged ... Juveniles ...	1	18	...	...					31	36	20	18
Flogged ... Adults ...	76	92			25	40	47	41	20	57	59	50
Ordered to find security: For good conduct ...	26	69	15	31	22	24	32	21	38	35	37	56
Ordered to find security: To keep the peace ...			8	13	...	12	11	8	5	...	5	3
Ordered to file recognizances ...	38	51	17	6	14	28	35	74	48	93	243	267
Ditto to maintain wife or child ...	...	...	...	...	...	...	1	...	2	2	2	...
Ditto to refrain from taking possession of land or water ...	...	...	3	33	14	...	4	8	54	23	15	5
Imprisoned and fined ...	...	...	102	73	111	86	84	47	50	48	119	86
Ditto and flogged ...	...	...	...	...	...	5	26	3	7	9	9	5
Total ...	1,113	1,535	1,213	943	999	1,395	1,522	1,093	2,029	1,853	3,483	3,122
Detail of fines.												
Not exceeding Rs. 5 ...	571	554	632	512	569	958	1,020	687	1,271	883	1,978	2,111
" " " 50 ...									227	269	788	236
" " " 200 ...	33	71	5	4	23	6	7	1	12	13	14	11
" " " 1,000 ...	...	...	...	...	...	...	2	...	1	2	1	2
Total ...	604	625	637	516	592	964	1,029	688	1,511	1,169	2,781	2,360
Total amount of fines ...	18,104	24,141	24,528	6,839	11,662	8 307	14,588	5,550	8,085	9,556	18,685	10,292
Amount realized ...	11,579	4,837	3,245	3,057	7,194	5,527	9,674	4,766	6.071	7,368	15,475	8,154
Ditto paid to the injured party ...	325	543	225	259	389	270	707	132	423	125	110	235
Average number of stripes ...	...	...	...	...	...	--	...	...	15	17	18	17
Largest ditto ditto ...	...	...	...	...	...	...	...	...	30	30	30	30

Attendance of Witnesses.

Year.	Total number of witnesses examined.	Over one day.	Over three days.	Over seven days.	Percentage.			REMARKS.
					Over one day	Over three days	Over seven days.	
1860 ...	6,494	1,082	112	...	17	21	...	
1861 ...	8,516	1,044	63	...	12	1	...	
1862 ...	6,860	189	...	...	3	...	...	
1863 ...	5,930	181	17	...	3	...	...	
1864 ...	4 995	11	...	...	...	...	...	
1865 ...	4,407	55	...	...	1	...	...	
1866 ...	5,796	21	...	...	...	...	...	
1867 ...	3,502	4	...	...	...	...	...	
1868 ...	5,412	209	11	...	4	...	...	
1869 ...	5,993	120	8	...	2	...	...	
1870 ...	6,053	136	4	...	2	...	...	
1871 ...	5,848	324	28	...	6	...	...	

Commitments to Courts of Session.

Year.	Persons committed, including balance of previous year.	Convicted or referred to the higher Court.	Acquitted.	Balance.	Percentage of convictions on trials.	REMARKS.
1862 ...	173	111	53	9	68	
1863 ...	67	27	25	14	52	One died before trial.
1864 ...	102	41	19	42	68	
1865 ...	97	56	36	5	61	
1866 ...	56	37	19	...	66	
1867 ...	25	19	6	...	76	
1868 ...	29	17	11	1	61	
1869 ...	55	30	23	2	57	
1870 ...	58	34	14	...	79	
1871 ...	39	27	12	...	69	

II.—CIVIL JUSTICE.

The changes in the constitution and powers of the Civil Courts have not been less numerous or less important than the changes in the constitution and powers of the Criminal Courts. The Zilâ and City Courts were the first Courts of civil jurisdiction appointed in Bengal by Regulation III. of 1793. Their decisions were subject to appeal to the Provincial Courts appointed under Regulation V. of 1793, and they as well as the Provincial Courts were subordinate to the Sadar Dîwânî Adâlat, composed of the Governor-General and the Members of the Supreme Council. The constitution of the Sadar Dîwânî Adâlat was changed by Regulation II. of 1801. Zilâ Courts and Provincial

Courts for the Ceded provinces were constituted by Regulation II. of 1803 and Regulation IV. of the same year respectively, and for the Conquered provinces by Regulation VIII. of 1805. The last law extended the jurisdiction of the Calcutta Sadar Dîwânî Adâlat to the Conquered provinces and Regulation V. of 1803 had extended it to the Ceded provinces. The Provincial Courts, which stood in the same relation to the Zilâ Courts as the latter now stand to the Munsif's and Subordinate Judge's Courts, were abolished by Regulation V. of 1831, and a separate Sadar Dîwânî Adâlat was established for the North-Western Provinces by Regulation VI. of 1831. The said Sadar Dîwânî Adâlat was transformed into the present High Court, under letters patent, dated 17th March, 1866, and the High Court commenced work under the new formation from June 16th of that year.

Prior to the enactment of Regulation XXIII. of 1814, suits of value not exceeding Rs. 100 were tried by the Native Commissioners appointed under Regulation XLIX. of 1803 or XV. of 1805, and of value up to Rs. 200 by the Registers of the Zilâ Courts. The Native Commissioners were usually styled "Munsifs," and the head Commissioners "Sadar Amîns;" the former were generally the town Qâzîs, and the latter the law officers of the Zilâ Courts. Their remuneration consisted of certain institution fees, or stamps afterwards substituted for those fees. It was during the currency of the fees system that the Munsifs and Sadar Amîns spent their leisure hours in paying visits to the well-to-do people, begging of them to institute some civil suits, so as to increase their fees. Decrees in those days were actually sold by the more corrupt of the Qâzî Munsifs to the highest bidders, but as they were not of a high value, the mischief done by them was not great. Regulation XXIII. of 1814 placed the offices of Munsif and Sadar Amîn on a better footing, but it fixed no salary for their holders. Previous to the passing of the said Act, there were a head Qâzî and a Qâzî stationed at Bulandshahar, and a Qâzî in each of the towns of Sayânah, Dibâi, Khurjâ, and Shikârpur. On the introduction of the new system eleven Munsifs were appointed in Zilâ Alîgarh, of which Bulandshahar was then a portion, and of these five were for the Thânâs now included in this district, *viz.*:—

At Bulandshahar, for Thânâs Bulandshahar and Ajîtpur.

At Anûpshahar, for Thânâs Anûpshahar, Ahâr, and Jahângîrâbâd.

At Dibâî, for Thânâs Dibâî and Dânpur.

At Khurjâ, for Thânâs Khurjâ, Rabûpurâ and Shikârpur.

At Sikandârâbâd, for Thânâs Sikandarâbâd, Dankour, and Kâsnah. Thânâs Surajpûr or Dâdrî and Sayânah then belonged to Zilâ Mîrath, and each had a Munsifî attached to it.

The new posts were to be given to *respectable* men, and as the Qâzîs were supposed to be possessed of that qualification, they monopolized the office of Munsif throughout the province.

Regulation XIII. of 1824 raised the honour of the post of Sadar Amîn by fixing a salary for it, the fees hitherto realized being in most cases hardly sufficient to cover the establishment charges. Each of the two Sadar Amîns in Zilâ Alîgarh got in the years 1815 and 1816, on the average, Rs. 27 per mensem as their emoluments. The Judge reported this circumstance to the higher authorities, and recommended that the Sadar Amîns should be allowed each Rs. 25 per mensem in addition to their fees, so that their income might not be less than Rs. 50 a month.

It was about the year 1824 that the civil judicial jurisdiction of the district of Bulandshahar was subordinated to the Judge of Mîrath in lieu of that of Alîgarh. Several changes have since occurred in the location of the Munsifi head-quarters, and in their number for the district. The Khurjâ Munsifî was once removed to Shikârpur, the Anûpshahar and Dibâî Munsifîs were amalgamated and located at Anûpshahar, and the Sûrajpur and Sikandarâbâd ones were simlarly reduced to a single Munsifî at the latter place. The Sayânah and Shikârpur Munsifîs had been abolished, and their jurisdiction divided among the remainder.

Regulation V. of 1831 improved the status of the Munsifî and Sadar Amînî posts, and created the office of Principal Sadar Amîn. It abolished the system of fees, and directed the Government to give fixed salaries to the Munsifs. It raised the jurisdiction of Munsifs from Rs. 100 to 300, and of Sadar Amîns to Rs. 1,000, and fixed the maximum of the Principal Sadar Amîn's power to try suits of Rs. 5,000 value. The last limit was removed by Act XXV. of 1837, and the power of receiving suits without reference from the Zilâ Judge was conferred on Sadar Amîns and Principal Sadar Amîns by Act IX. of 1844, even when stationed at the head-quarters of the Zilâ. Act XXVI. of 1852 still further increased the importance of the Subordinate Judicial Courts by assimilating their mode of procedure to that of the Judge's Court. Finally, Act XVI. of 1868 abolished the office of Sadar Amîn, altered the designation of Principal Sadar Amîn into that of Subordinate Judge, and extended the power of Munsifs to try cases up to Rs. 1,000 in value.

In February, 1862, when the last revision in the location of Munsifîs took place, there were three Munsifîs in this district, *viz.*, at Bulandshahar, Anûpshahar, and Sikandrâbâd. The revision abolished the last two, the jurisdiction of the eastern one having been added to that of Bulandshahar, and of the other divided between the Munsifîs of Bulandshahar and Ghâziâbâd. A Principal Sadar Amîn was posted to the district in the year 1832. He worked here for eight or nine years, and was then taken away and never re-posted.

Many are the stories popularly known among the people to illustrate the shortcomings of the civil judicial agency and the mischief they caused during the first thirty or forty years of the British rule. They point to the ruin of

several village communities, and to the rise of several individuals to importance. The assertion of some public writers that the mischief done by the action of Civil Courts was one of the principal causes which tended to turn the sepoy mutiny into a rebellion in 1857 is well supported by popular traditions. Although the administration of civil justice is no longer liable to the above imputations, yet there is one general complaint, *viz*, that litigation is too heavily taxed, and that the rules relating to the execution of decrees might be revised with advantage. The Court Amîns' fees are heavy, and yet one Amîn for a large Munsifî is not enough to do the work efficiently.

CHAPTER V.

MISCELLANEOUS SUBJECTS.

THE JAIL.

On the formation of the Joint Magistracy at Bulandshahar about the year 1820, a small *katchâ* (made of mud) jail was constructed at the head-quarters of the new jurisdiction. The present jail was built about the year 1838, and considerable additions were made to it in 1845. The average number of prisoners during the past year was 114, or males 108 and females 6. All convicts sentenced to a longer term of imprisonment than six months are transferred to the Alîgarh or Mîrath jail. About 32 of the convicts are without any labour, and of the remainder, 45 work in the manufactory and 5 in the jail orchard, and 32 are employed in cleaning the jail, shaving the other prisoners, supplying them with water, or preparing flour and food for them. The jail manufactory was established in 1862; the usual articles made in it are *gârhâ*, towels, *dusûtî*, rugs, *tât*, tape, oil, and ropes. None of these things find a ready sale, for they are always dearer than the articles made by private artizans. No reading or writing is taught to the prisoners.

The average monthly cost of the jail establishment is Rs. 293 (inclusive of the Superintendent's allowance), and of the maintenance of prisoners Rs. 169-14-8; total cost Rs. 462-14-8, per mensem, or Rs. 5,555 per annum. The latter sum gives the average per prisoner at Rs. 48-11-7. The income from the manufactory is Rs. 1,234, and from the orchard Rs. 209 per annum, or total Rs. 1,434, which gives the average per prisoner at Rs. 12-10-6; deducting the income from the charges, the net loss to Government is Rs. 36-1-1 per prisoner annually.

In 1844, when the average number of prisoners was 399, and the system of management was different from the present one, the total cost of this jail was Rs. 18,040 per annum, or Rs. 45-3-5 per prisoner, as detailed below:—

Permanent jail establishment	Rs.	882
Ditto ditto guard	„	3,864
Contingent ditto	„	4,090
Miscellaneous charges	„	752
Native medicine	„	135
Hospital and prison rations	„	6,953
Clothing and beddings	„	1,364
Total	Rs.	18,040

The detail of the present annual charges is this :—

Superintendent's allowance	Rs.	900
Jail guard	„	1,188
„ establishment	„	1,428
Hospital rations	„	46
Prison ditto	„	1,349
Extra ditto	„	10
Vegetables from the jail orchard	„	113
Medicines	„	6
Clothing and beddings	„	292
Miscellaneous charges	„	213
Stationery	„	10
Total	Rs.	5,555

Considering the difference between the prices of 1844 and 1871, the management of the latter year was cheaper than that of the former.

From 1844 to 1851 the average cost per prisoner, as shown in Mr. Woodcock's report of the latter year, was as follows:—

		Rs.	a.	p.		
In 1844	...	45	3	8	(average strength	399.)
1845	...	51	11	5	(ditto	375.)
1846	...	48	5	4	(ditto	378.)
1847	...	44	1	8	(ditto	318.)
1848	...	40	9	3	(ditto	320.)
1849	...	37	5	11	(ditto	361.)
1850	...	43	10	4	(ditto	264.)
1851	...	51	5	8	(ditto	214.)

J. A. C. Hutchinson, Esq., Surgeon Major, is the present Superintendent of the jail, and Abdul Ghafûr its Darogâ.

MUNICIPALITIES.

Act XXVI. of 1850, which had been passed in supersession of Act X. of 1842, to enable improvements to be made to towns other than the Presidency towns, proved almost as ineffectual as the superseded one, until about the year 1864 the Government of the North-Western Provinces deemed it proper to give it a fresh impulse by encouraging the district officers to adopt measures for improving the state of the towns in their respective jurisdictions, in connection with the public health and convenience. The example of forming municipalities was first set by a few large cities and readily followed by the smaller ones. The *chungî* (a handful taken for the Government from

ach bundle of grain sold in the market,) was an old tax in the country when was under Native Governments: it was quite in consonance with the habits the people, especially for its being an indirect tax. Hence the people readily cepted it in lieu of the distasteful chowîdârî duty levied under Act XX. of 1856. A new Act (No. VI. of 1868) was passed for better regulating the municipalities, and it is now the law under which these useful institutions are formed and conducted.

The dates from which the municipalities in this district took their start are as under :—

Anûpshahar	from	...	24th June,	1864.
Dibâî	,,	...	7th August,	1865.
Bulandshahar	,,	...	6th February,	1866.
Khurjâ	,,	...	13th March	,,
Sikandrâbâd	,,	...	17th May,	1872.

The Dibâî Municipality having failed to raise income sufficient for its purposes, was abolished in July, 1870, and the provisions of Act XX. of 1856 were again applied to the town. In their orders No. 2276A., dated 30th May, 1871, the Government suggested the appointment of municipalities in the towns of Shikârpur, Jahângîrâbâd and Sikandrâbâd, and directed the Magistrate in a subsequent order to report if the people of those towns desired or not to be placed under Municipal Committees. The Magistrate's report was to the purport that Shikârpur and Jahângîrâbâd were unsuited for the Act, but that Sikandrâbâd was fit and prepared for it. This was the origin of the Sikandrâbâd Municipality. Each of the four municipalities has its own bye-laws, rules of procedure, and list of articles taxed, together with the rate of tax. These rules, &c., were sanctioned by Government before being brought into force. Great care is taken that goods in transit are not taxed. The Municipal Committees consist of official and non-official members, the number of the latter being not less than twice the number of the former. The non-official members are elected in each municipality by an annual suffrage of the residents possessing certain qualifications; but vacancies within the year are filled by candidates elected by a majority of the surviving members. The honour of being a member of the Committee is duly appreciated, and a lively interest is taken by the members in the performance of their duties. They have begun to understand that the surest way of protecting the interests of the municipality, or securing the objects for which it is formed, is by giving a free and honest opinion.

Provision for the maintenance of the police is the first object to which the funds of the Municipality are appropriated. The balance is expended in improving the conservancy and convenience of the people or in the construction and repairs of roads, drains, and other works of public utility, as well as in charitable objects, such as education, vaccine, and dispensaries.

Municipalities were not unknown in this country; the *Panchaits* of towns and villages were very old institutions, and useful, too, in times of political commotion; but they were not so explicitly recognized by Government, nor were the duties defined by the sovereign authority. It is needless to mention that since the establishment of the present municipalities the conservancy of the places to which they relate has improved remarkably. Octroi duty was originally the chief source of income, but house-tax has also been levied in Bulandshahar and Anûpshahar since April, 1870, and in Sikandrâbâd from the very commencement, and this addition is rather disliked by the payers for its being a direct tax, notwithstanding its rate being low, and the poorer residents being exempted from it.

During the last six years the receipts and charges of each of the municipalities were as under:—

Year.	Bulandshahar.		Anûpshahar.		Khurja.	
	Receipts	Charges.	Receipts.	Charges.	Receipts.	Charges.
1866-67 ...	6,578	4,793	11,592	3,201	25,800	8,535
1867-68 ...	6,696	6,281	4,021	4,894	18,727	15,605
1868-69 ...	6,506	8,206	3,807	9,471	23,460	19,298
1869-70 ...	5,895	6,241	5,524	6,246	21,905	30,507
1870-71 ...	10,115	7,462	5,852	5,612	2,3486	22,939
1871-72 ...	10,466	12,146	5,358	6,103	22,650	26,692

In the last year the details of income and expenditure were thus:—

Receipts.	Bulandshahar.	Anûpshahar.	Khurjâ.	Incidence of octroi per head.	Remarks.
	Rs a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
Balance in hand ...	2,806 7 2	1,343 5 1	20,187 6 3	Bulandshahar ... 0 6 11 Anûpshahar, 0 5 7 Khurjâ 0 12 10	
Octroi collections ...	6,585 14 7	3,705 12 0	19,654 4 3		
House-tax ...	2,406 3 4	757 8 6	...		
Rent of nazool lands ...	332 3 7	19 12 1	846 7 6		
Extraordinary receipts ...	44 5 4	213 3 0	...		
Fines, ...	66 15 0	95 4 0	249 8 0		
Pounds (cattle) ...	743 12 5	108 12 0	323 3 11		
Miscellaneous ...	286 13 11	464 10 7	1,576 9 6		
Total ...	13,272 11 4	6,701 3 3	42,837 7 5		

Charges.

	Rs. a. p.	Rs. a. p.	Rs. a. p.	Percentage of collection charges on octroi collections.	Rs. a p.
Collecting establishment...	1,029 4 9	668 4 0	2,716 3 9	Bulandshahar ...	15 9 11
House-tax „ ...	264 0 0	...	...	Anûpshahar ...	18 4 8
Head office charges ...	125 13 10	280 11 10	637 3 8	Khurjâ ...	13 13 1
Public works ..	5,629 2 5	1,709 8 1	12,720 6 7		
Police ...	2,508 0 0	2,034 0 0	4,950 0 0		
Education ...	442 0 2	110 0 0	480 0 0		
Charitable grants ...	220 0 0	245 0 0	490 0 0		
Conservancy ...	1,478 8 0	984 0 0	3,566 0 10		
Road watering ...	267 3 0	...	...		
Garden ...	...	...	226 0 0		
Miscellaneous ...	182 1 4	61 3 4	138 14 4		
TOTAL ...	12,146 1 6	6,102 11 3	26,629 8 11		

Rates of octroi on articles imported for consumption into the Municipalities of Zilâ Bulandshahar, 1st June, 1872.

Articles.	Bulandshahar.	Anûpshahar.	Khurjâ.	Sikandrâbâd.	REMARKS.
Class I.—Articles of food or drink for men or animals.					
Wheat ...	6 pies	6 pies	6 pies	As in Bulandshahar.	
Barley ...	3 „	3 „	3 „		
Jwâr ...	3 „	3 „	3 „		
Bâjrâ ...	3 „	3 „	3 „		
Makkâ ...	3 „	3 „	3 „		
Moth ...	6 „	6 „	3 „		
Gram ...	8 „	6 „	6 „		
Mâsh ...	6 „	6 „	6 „		
Masûr ...	6 „	6 „	6 „		
Mûng ...	6 „	6 „	6 „		
Arhar ...	6 „	6 „	3 „		
Rice ...	6 „	9 „	9 „		
Potatoes ...	1 anna	1 anna	6 „		
Arwî ...	1 „	1 „	6 „		
Ratâlû ...	1 „	1 „	6 „		
Shakarqandî ...	1 „	1 „	6 „		
Zamîqand ...	1 „	1 „	6 „		
Other vegetables ...	3 pies	3 pies	3 „		

Per maund. Per maund. Per maund.

Class I.—Articles of food or drink for men or animals—(concluded.)

Articles.	Bulandshahar.	Anûpshahar.	Khurjâ.	Sikandrâbâd.
Fruits (foreign) ...	6 pies } Per rupee.	6 pies } Per rupee.	6 pies } Per rupee.	As in Bulandshahar.
„ (country) ...	3 „	3 „	3 „	
Bhûsâ ...	3 „	3 „	3 „	
Charî ...	3 „	3 „	3 „	
Hay ...	3 „	3 „	3 „	
Cotton-seed ...	3 „	3 „	3 „	
Ghî ...	3 „	3 „	3 „	
Milk ...	3 „	1 anna per maund above 5 seers.	1 anna per maund, above 5 seers.	
Râb ...	3 „	3 pies } Per rupee	3 pies } Per rupee.	
Gur ...	3 „	3 „	3 „	
Shîrâ ...	3 „	3 „	3 „	
Qand ...	3 „	3 „	3 „	
Sugar ...	3 „	3 „	3 „	
Pân ...	3 pies } Per rupee.	3 pies } Per rupee.	3 pies } Per rupee.	
Khal ...	3 „	3 „	3 „	
Singhârâ ...	3 „	3 „	3 „	
Sugar-cane ...	3 „	3 „	3 „	
Eggs ...	3 „	Upon 1 rupee worth and upwards.	3 „	

Classs II.—Animals for slaughter.

Cattle ...	1 anna } Per head.	1 anna } Per head.	1 anna } Per head.	Same as in Bulandshahar.
Sheep ...	3 pies	3 pies	3 pies	
Goats ...	3 „	3 „	3 „	

Class III.—Articles used for fuel, lighting or washing.

Firewood ...	3 pies } Per rupee	3 pies } Per rupee	3 pies per rupee	Same as in Bulandshahar.
Charcoal ...	3 „	3 „	3 „ „	
Uplâ ...	Nil.	6 do. per rupee, head-loads exempt.	Nil.	
Sajjî ...	1 anna } Per md.	1 anna } Per md.	1 anna } Per maund.	
Reh ...	3 pies	1 „	1 „	
Soap ...	3 „ } Per rupee	1 „	1 „	
Oil ...	3 „	3 pies per rupee	3 pies	
Oil-seeds ...	Nil.	6 „ } Per md.	6 „	
Wax and wax candles	6 Pies	6 „	6 „	
Charbî ...	Nil.	3 „	3 „	

Class IV.—Articles used in the construction of buildings.

Articles	Bulandshahar.	Anûpshahar.	Khurjâ	Sikandrâbâd.
Bricks ...	6 pies } Per rupee.	} 6 pies per rupee.	6 pies } Per rupee.	Same as in Bulandshahar.
Thatching grass and sarkandâ ...	6 „		6 „	
Bamboos ...	6 „		6 „	
Timber ...	6 „		6 „	
Stones ...	6 „		6 „	
Lime ...	6 „		6 „	
Bân ...	6 „		3 „	
Mûnj ...	6 „		3 „	
San ...	6 „		3 „	
Rope and string ...	Included in bân.		Included in bân	
Tât ...	6 pies } Per rupee.	6 Pies } Per rupee.	3 pies } Per rupee.	
Glass ...	6 „	6 „	6 „	

Class V.—Drugs, Gums, Spices, and Perfumes.

Drugs of sorts ...	6 pies } Per rupee.	6 pies } Per rupee.	6 pies } Per rupee.	Same as in Bulandshahar.
Perfumes ...	6 „	6 „	6 „	
Rose-water ...	6 „	6 „	6 „	
Keorah ...	6 „	6 „	6 „	
Spices ...	6 „	6 „	6 „	
Safflower ...	Nil.	3 „	3 „	

Class VI.

Tobacco ...	6 pies per rupee.	6 pies per rupee.	6 pies per rupee	Same as in Bulandshahar.

Class VII.—Piece-goods and other textile fabrics and manufactured articles of dress.

Manufactured European and Native cloths.	1 per cent.	1 per cent.	12 annas per cent.	Same as in Bulandshahar.
Clothes of the same manufacture.	8 annas per cent.	1-8-0 per cent.	12 annas do.	
European ...	1 per cent.	1 per cent.	Included in the above.	
Native ...	8 annas per cent.	1-8-0 per cent.		
Silk and silk-cloth ...	Included in the above.	Included in the above.	1-8-0 per cent.	
Pashmina (Thibitan fabrics) ...			Ditto.	
Woollen cloth ...			Ditto.	
Chhâlkâ (bark) cloth			Ditto.	
Kamkhâb ...			Ditto.	
Zarbatt (gold lace)			Ditto.	
Clothes of above manufactures ...			Ditto.	
			Ditto.	
			Ditto.	

Class VIII.—Metals and articles of metal.

Gold ...	2 annas } Per cent.	2 annas } Per cent.	2 annas } Per cent.	Same as in Bulandshahar.
Silver ...	2 „	4 „	4 „	
Manufactured gold ...	2 „	10 „	10 „	
Ditto silver	2 „	10 „	10 „	
Other metals and articles of metal	1-8-0 per cent.	1-8 „	1 Rupee	

FAIRS.

There are no large fairs held in this district for the sale of property or cattle, but the following are the chief religious and local fairs :—

(1.) *On the Ganges.*—On the last day of the month of Kârtik, and on the conjunction of certain planets, as well as on Mondays falling on the last lunar days, large numbers of pilgrims assemble at Râmghât and Anûpshahar. On the *Dasahra* (tenth day of last fortnight of Jeth) similar crowds assemble at Karanbâs and Ahâr. The largest are the Kârtik fairs of Anûpshahar at Râmghât, when about one hundred thousand pilgrims assemble at the former and about sixty thousand at the latter place. About a lakh of rupees worth of utensils and cloth and other miscellaneous articles are sold during the three days that the fair lasts at Anûpshahar, but very little is sold at Râmghât.

(2.) *At Belon.*—In the months of Kwâr and Chait every year thousands of pilgrims visit the goddess Belâ Devî here. The fair lasts for a fortnight, but, except sweetmeats and articles of small value, nothing is sold so as to make the fair important in a mercantile way.

(3.) *At Pâchetâ.*—This fair is held in honour of an Ahâr saint at a place about six miles to the west of Bulandshahar. It lasts two days, the last of Phâlgun and first of Chait, when about fifteen thousand Chamârs and Lodhâs assemble to fulfil their vows on the tomb of the saint. No higher caste Hindûs join this fair. The saint is chiefly propitiated by women desirous of progeny and by relatives of lunatics. Those whose desires are fulfilled offer a calf to the saint. The calves are not sacrificed, but appropriated by the priests.

(4.) *At Muhânâ, in Parganah Sikandrâbâd.*—On the seventeenth day of the months of Baisâkh, Bhâdon, and Mâgh, about ten thousand women of all castes assemble here to worship the idol Bûrhâ Bâbû, who is supposed to be the guardian of women and children, especially as regards diseases of the skin. Bûrhâ Bâbû is a representation of Brahmâ, the god of creation.

(5.) *At Mawaî near Khurja.*—This fair is held on the 8th of Chait every year, in honour of the goddess of small-pox (Sitlâ). About ten thousand women of Khurjâ and the neighbouring villages assemble on the occasion. Very few men visit this fair. It lasts only one day.

(6.) *At Shikârpur.*—Pilgrims going from the district to the Makanpur fair in Zilâ Khânpur assemble here on the fifth of the month of Madâr. Their number is about two thousand every year, and about three times of it are the visitors at Shikârpur. This was a grand fair during the time of Dûnde Khân, who used to give a feast to the pilgrims for two days.

LANGUAGE.

The language of this district is Hindî in the villages, *Kharî boli* amongst the Hindûs residing in towns, and Urdû amongst the Muhammadans and Persian reading Hindûs. No peculiar dialect is spoken in any part of the district, but the Gûjars of the Jamnatic parganahs have a peculiar way of pronouncing the long â, giving it a broad sound something like o:—thus they pronounce the words *nâm* and *kâm* something like *nom* and *kom*. The Jâts of

Parganahs Sayânah and Agoutâ still retain the use of the words *ârâhm* and *thânrâ* (mine and thine) instead of *merâ* and *terâ*, their forefathers having brought those words with them from Hariânah, their home about 150 years ago. Without altering the general character of the district language, every parganah, and even a part of a parganah, has a few particular words and a particular style of pronunciation to characterize its tongue.

If any language can be called the language of the district it is the *Kharî bolî*, for its being better understood by a majority of the people than both the vulgar Hindî or the pure Muhammadan Urdû, between which it is the medium.

Urdû has been the Court language for the last thirty years and its predecessor was the Persian. During the recent agitation for moving the Government to substitute the Nâgrî character in place of the Persian, it was discovered that the rural population generally and the Hindû population of the towns, except Kâîths, were very desirous for the change. The Kâiths are generally against the change.

INFANTICIDE.

Many are the causes assigned for the origin of this horrible crime, but the one generally believed to be the principal cause is this, that during the reign of some of the Muhammadan tyrants, such as Alâ-uddîn Khiljî, whose misdeeds for possessing himself of the illustrious Rânî Padmâvatî of Chîtor, and the most beautiful Rânî Kamlâdevî of Gujrât, are to this day the subject of popular ballads all over the country, the honour of Râjpût ladies was in such danger that the more sensitive among the chiefs of that class preferred to kill their daughters rather than run the risk of being dishonoured on their account. Such was the feeling at the time, that the originators of the practice were, instead of being derided, praised on all sides as gifted with the best sense of honour. The example was followed by others, in some cases merely for the sake of the supposed honour, and in process of time female infanticide became a custom in the tribes concerned. To abandon any custom, even after it has been acknowledged to be pernicious, is always a difficult task in this country. Hence this hateful crime lingered on even after the original cause had ceased to exist.

The Emperors Akbar and Shâhjahân adopted measures for the suppression of infanticide, but they were not quite successful, and were lost sight of in the subsequent disorganization of the empire.

From the very commencement of the British rule, although there was no special law on the subject (except Section 11, Regulation III. of 1803, and Section 13, Regulation XXII. of 1795, for the Rajkumârs of the Banâras Province), the European officers were never ignorant of the prevalance of infanticide among certain tribes in the North-Western Provinces, nor were they entirely inactive in devising plans for its suppression. The success which attended the endeavours of Mr. (now Sir) Robert Montgomery in Zilâ Allahâbâd; of

Mr. Martin Gubbins in Zilâ Agrâ, and of Mr. Charles Raikes in Zilâ Mainpurî, are well known. Similar endeavours were made, with more or less success, in the other districts of the North-Western Provinces a few years before the mutiny of 1857-58. But the subject had almost been forgotten, for a few years at least, after that event. In 1861, the Magistrate of Sahâranpur discovered that female infanticide was very prevalent in that district. He brought the fact to the notice of Government, and urged the necessity of a special law. The Government reply was that "the prevalence of female infanticide in the district of Sahâranpur in the degree now supposed was not known to the Government. The measures which you (the Inspector-General of Police) have suggested to the Magistrate for suppressing this atrocious crime are judicious as far as they go, and having been attended with some success elsewhere, should not fail in Sahâranpur. The Magistrate will no doubt act upon your suggestions, but it would seem that a law is wanting to strengthen the hands of the Magistrate, for in its absence no penalty can be imposed, or, at any rate, legally enforced, on heads of families, chowkidârs, and *accoucheurs*, for neglecting to report to the police births and deaths, and the circumstances of the latter in the case of female children. The Lieutenant-Governor is reminded by this notice of the crime that, before the mutinies, correspondence took place on the subject of a proposed law directed to its suppression, and that in the pressure of more urgent business and with reference to the revision of penal laws then in progress, the project was laid aside. It will now be revived."

In 1863, Captain Fraser, District Superintendent of Police, Sahâranpur, submitted a special report showing the necessity of a legislative enactment for stopping female infanticide. The Government order on it was that the subject had been brought before the Government of India in October, 1862, and that it was understood to be still under consideration. In the police administration report for 1866 the District Superintendent of Bastî noticed the extent to which infanticide was practised in that district, and two years afterwards, Mr. Hobart's minute enquiries left no doubt that a law was urgently required to root out the abominable crime. The circumstance was again brought to the notice of the Supreme Government with a view to legislative enactment, and Act XIII. of 1870 was the result. Under this law, the Lieutenant-Governor, North-Western Provinces, adopted certain rules in consultation with a Committee appointed for the purpose, and with the sanction of the Government of India, for carrying out the details of the Act. A breach of these rules was, under Section 4 of the Act, punishable with imprisonment not exceeding six months, or with fine not exceeding Rs. 1,000, or with both. Magistrates were, first of all, directed by Government Circular No. 24, dated 1st June, 1870, to ascertain which of the villages, or tribes, or clans, in their districts were suspected of being in the habit of killing their infant daughters. As a rule,

wherever girl were lesss than 40 per cent. of the total children, it was to be considered a sufficient ground for suspecting the existence of the crime. The returns of the census of 1865 were generally to be adopted for finding the above percentage, but the Magistrates were also to be guided in the enquiries by the general repute in which the different tribes or groups of families were held. If necessary, they were to have recourse to a fresh census.

In this district the Jâts of 23 villages, Râjpûts of 17, Gûjars of 33, Ahîrs of 4, and Meos of 6 came under suspicion; their girls were found to be below 40 per cent. of the total number of children. The names of the villages and tribes were proclaimed by Government Notification No. 369, dated 14th March, 1871, as being suspected of the crime of infanticide, and the "rules of repression" were made applicable to them. Every birth and death of a child amongst the proclaimed clans in these villages was reported to the chowkîdâr by the parents of the child, and by him to the police. If the child born was a girl, it was incumbent on the police officer in charge of the station to proceed to the spot, or to depute one of his subordinates, not below the rank of a head constable, to see the child, and to warn the parents not to neglect it. The visits were repeated as often as opportunity offered. In cases of death of girls under six months of age, the police officer was bound to hold an inquest in the same manner as required by Section 161 of the Criminal Procedure Code in cases of sudden or unnatural death. If no ground of suspicion appeared, the police officer took a certificate from the respectable residents of the village, and forwarded it to the Magistrate, to show the cause of death of the child. If any ground of suspicion existed, he reported the same. The body of the child was sent to the Civil Surgeon in both cases. Cases in which the medical officer's report showed the death to be the result of foul play were treated by the Magistrate in the same way as other cases of suspicious death are dealt with. From the commencement of the operation of the rules to the end of June, 1872, 90 deaths of girls under six months of age were reported by the police in the suspected clans. Of these, 80 were investigated by the Magisterial officers of the District, and of these, again, four were committed to the Court of Session, but no conviction was obtained.

No villages or clans in the district are found as yet for which the enforcement of the stricter rules of location of extra police may be necessary, nor are there any cases in which the reporting of pregnancies is required. Whether more villages or tribes should be brought on the list of the "suspected," or to be struck off it, is deferred until the returns of the new census have been examined.

The good fruits of the rules of repression have already begun to appear in the proclaimed cases, and it is hoped that in a few years more infanticide will entirely be rooted out from the district.

CHAPTER VI.

PRINCIPAL TOWNS.

A good deal of the information in this chapter has been taken from Munshi Mangal Sen's "Târîkh-e-Bulandshahar," a valuable little history of the district in Urdû, published in 1863.

1. *Bulandshahar or Baran.*

The historical name of this town is Baran, and it is situated in N. L. 28°24′, and E. L. 77° 56′, on the right bank of the Kâlî Nadî. It is the head-quarters of a zilá belonging to the Mîrath Division of the North-Western Provinces of the Presidency of Fort William in Bengâl.

According to local tradition the old name of the site of Bulandshahar was Banchatî (land reclaimed from a forest). It is said that two or three generations after the war of the Mahâbhârat, the head-quarters of the Governor of Ahâr were transferred from the town of the latter name to Banchatî, and that subsequently a city was founded on the spot by Râjâ Parmâl of the Tour dynasty. The remains of Parmâl's city are still traced in the ravines about 150 yards to the north of the present jail, and a square in the middle of those ravines still goes by the name of "Motî Chowk," or the pearl market.

The city continued to be called Banchatî until several generations after Parmâl it was enlarged and improved by Râjâ Ahibaran (whose name indicates that his complexion was cobra-coloured), and hence it was called Baran, which name is still retained in the revenue records. Being situated on the edge of a valley, and at a considerable height above the level of the country around, the city was vulgarly called Unchâ Nagar, or the lofty city, which when translated into Persian in later times became Bulandshahar.

A few years before the invasion of the Duâb by Mahmûd Ghaznavî, a fort was built at Baran by Râjâ Hardatta of the Dor tribe. The remains of this fort go now by the name of "Bâlâe Kot," or the upper town, as distinguished from the "Zer Kot," or the lower town. Farishtâ says that during his ninth expedition Mahmûd invested Mîrath, but spared it from pillage on the receipt of a large treasure from Hardatta. Tradition adds that Baran was also threatened at the same time by Mahmûd with ruin, and saved by Hardatta at a sacrifice similar to that which he made for Mirath.

Hardatta and his descendants built several palaces and a large tank in the suburbs of Baran, the vestiges of which are still visible. The tank was and its remains are called *sarovar*, a Sanskrit name for tank. One of its masonry banks is visible near the present small-pox house, about six hundred yards to the south-west of the town. Râjâ Chandra Sen was the last Dor sovereign of Baran.

He reigned at the time of Muhammad Ghorî's invasion, and is said to have defended the fort with gallantry against the attacks of the invading army, till two of his own officers treacherously opened the gate and admitted the enemy. He was killed in the defence, but not before he had himself slain with an arrow a nobleman of high rank in the Ghorî army, whose name was Khwâjah Lâl Alî. The tomb of this *shahîd mard* (martyr), as he is designated by the Musalmâns, is situated about 900 yards to the east of the Bâlâe Kot and across the Kâlî Nadî. It is held in high reverence by the Muhammadans of the neighbourhood, who have changed the name of the *shahîd* to Lâl Barnî. A large piece of sandstone containing an Arabic inscription in the Tughrâ character is placed at the head of the tomb, but the letters are so worn out that to make any thing out of them is impossible. In the pavement of the tomb is a slab of red stone containing a Sanskrit inscription, but the letters of this, too, are not distinct, being much worn out. This stone was very probably snatched from some Hindu temple. The following words have been deciphered in the inscription with some difficulty :—

ओं नमो भगवते वासुदेवाय श्रीकक्षस्तूभयांकः
क्षितिजितकबलो निद्रया मीलिताक्षः
सेनायाः सिद्धिरूपः प्रवलकलकरः श्रीविशंको नृपालः
भुवि विदित यशा भाविकः सिक्तगंधः
शोषद्वेगम् झटितः राजा श्रीरुद्रपालो
विजयतु नितरां भाग्यभूतः प्रजानाम्·

In Akbar's time, as stated in "the Ayîn-e-Akbarî," Baran was the capital of a *dastûr* (or district) belonging to the Sirkâr and Sûbah of Dehlî. The Mahâl of Baran paid at that time a revenue of 39,07,928 *dâms* (Rs. 97,698) per annum.

In testimony of the antiquity of this town, it may be mentioned that coins of the Indo-Bactrian Kings and of the Gupta Râjâs of Râjgrîh are occasionally found in the suburbs; also that the census of 1865 showed that there were more than twenty thousand Baniâs of the Baranwâl clan in the districts of the Banâras Division and in Zilâ Murâdâbâd. All these Baniâs have one and the same tradition assigning the emigration of their forefathers from Baran during the tyrannical reign of Muhammad Tughlaq.

No very ancient inscriptions are forthcoming in the neighbourhood of Bulandshahar. The Idgâh, which is obviously a monument of recent construction, has in its walls several pieces of stone bearing portions of an Arabic inscription. They are manifestly fragments of some complete tablet, but in the absence

of the missing pieces nothing can be made out of the scattered words. In the centre of the Idgâh is a complete tablet containing the following inscription :—

در عهد دولت حضرت محمد همایون بادشاه غازي
در ایام عمل عفت مآب بیگم بانو بنا کننده مسجد
نیکبخت خان تمت في شهر الرجب سنه ۹۴۳ هجري *

Translation.—" In the reign of Muhammad Humâyûn Bâdshâh Ghâzi, and during the governorship of the chaste Bânû Begam, this mosque was built by Nekbakht Khân, in the month of Rajab, 943 *Hijrî.*"

From the wording of the tablet it appears to have belonged to a mosque and not to the Idgâh, which is rarely called a *masjid.*

Four pillars of sandstone,—two used in the gate of the Jâma Masjid and two lying in the Tahsîlî enclosure—are evidently remnants of a Boudh temple, but their history is known to no one in the town. Each of them is carved in the usual Boudh style, and is 3 feet long and 9 by 9 inches thick.

Amongst the old buildings in the suburbs of Bulandshahar is the sepulchre of Bahlol Khân, Bahlîm, which has the following inscription on it :—

در عهد جلال الدین محمد اکبر بادشاه غازي عمارات
مزارات میان بهلول خان بهادر مرتب شد سنه ۱۰۰۵
هجري *

Translation.—" These buildings on the grave of Miân Bahlol Khân Bahâdur were completed in the reign of Jalâl-ud-dîn Muhammad Akbar Bâdshâh Ghâzi, in the year 1005 *Hijrî.*"

The present population of the town is about 15,000 souls, of whom one-third are Musalmâns and two-thirds Hindûs. A market is held every Saturday on the upper Kot, and another every Tuesday in the Tonnochy Ganj quarter of the lower town. No article of any importance is manufactured here, but coarse cloth, used by the lower classes, is largely made and dyed.

The principal wards are :—(1) the Bâlâe Kot, containing nearly one-half of the total population and all the old families, both Hindû and Musalmân; (2) the Tonnochy Ganj, established by Mr. Thomas Tonnochy, Uncovenanted Deputy Collector, about the year 1848; (3) Bamhanpurî, the quarter inhabited chiefly by Brâhmans; (4) Sîtal Ganj, a large enclosure containing a market and a number of houses and shops built by Sîtaldâs, Qânûngo, about the year 1830; and (5) Shekh Sarâi, the site of an old *Sarâi* built by Shekh Roshan, Qânûngo, in the reign of Aurangzeb.

At the commencement of the British rule and up to the year 1824 Bulandshahar was a miserable small town. The Bâlâe Kot had some old houses worth the name, but the lower town had only a few huts inhabited by the Lodhâs and Chamârs. On its having been made the head-quarters of a

district in the year 1824, the town began to acquire some importance, and under the fostering care of Mr. R. Lowther, the first Collector of the Zilâ, it soon became the residence of about ten thousand persons. During his administration of eight years, and by means of his tact and conciliatory policy, Mr. Lowther succeeded in inducing traders of all sorts to make this town their home.

For purposes of trade Bulandshahar is very favourably situated. It is connected with the cities of Alîgarh, Delhî, and Mîrath by the Grand Trunk Road, and is about forty miles distant from each of them. A metalled road connects it with Anûpshahar, and a *katchâ* one with Garhmuktesar, the two principal ferries on the Ganges between the Duâb and Ruhelkhand. The main Ganges Canal is only two miles to the west, the Jamnâ about twenty-seven miles in the same direction, and the Ganges twenty-five miles to the east, and each of these is a navigable channel. The nearest station of the East Indian Railway is at Cholâ, which is ten miles to the south-west from, and connected by a metalled road with, Bulandshahar.

The following are the public offices and buildings at Bulandshahar :—

(1.) *The Collector and Magistrate's Office.*—This office was built about the year 1824, but subsequently enlarged. The building was originally the Magistrate's Office, but the Collector's Office was added to it in 1852.

(2.) *The District Superintendent of Police's Office.*—This office was till very recently held in a part of the Collector and Magistrate's Kachahrî, but has now been removed to a separate building close to the latter, which was built about fifteen years ago as an addditional accommodation for the Revenue Record Office.

(3.) *The Sessions Court-house, built in the year* 1869.—The Judge of Mîrath, to whose jurisdiction the District of Bulandshahar is subordinate in the Judicial and Criminal Departments, holds his quarterly sessions in this office. The Munsif's Court, which was till very lately held in a part of the Tahsîlî building on the Bâlâe Kot, has been removed to this house since May, 1872.

(4.) *The Ganges Canal Office.*—The work connected with the Bulandshahar division of the canal is performed in this office. The house in which the office is held was originally the Collector's Office, and it remained so till the year 1852, after which it was vacated and made over to the Public Works Department. Being no longer required by Government, it was sold to Dr Hadow, in 1866, for Rs. 4,000. After having left the district, Dr. Hadow sold the house, in 1869, for Rs. 7,000 to the Government, who required it for the Canal Office.

(5.) *The Jail.*—This building was constructed about the year 1835, and considerable additions were made to it in 1845. The average number of prisoners which it accommodates at present is 114.

(6.) *The Tahsîlî, including the Police Station.*—This fine building was constructed on the upper part of the town in 1866-67, at a cost of Rs. 14,187.

(7.) *The Tahsîlî School* was built in 1863-64, at a cost of Rs. 1,364, of which Rs. 720 were paid by Government, Rs. 300 realized from the sale of the former school-house, and Rs. 344 raised by subscription. The monthly cost of the school is Rs. 37, and the number of pupils 117.

(8.) *The Zilâ School* was built in 1864-65, at a cost of Rs. 3,650, of which one-half was paid by Government and the remainder subscribed by the residents of the district. The monthly expenditure of this Institution is about Rs. 240, and the number of students 85. A boarding-house in connection with the Zilâ School is held in a confiscated house on the upper part of the town.

(9.) *The Dispensary* as built in 1867, at a cost of Rs. 11,682, which sum was a portion of recovery of advances made to the cultivators in the famine of 1860-61. The monthly cost of this Institution is about Rs. 186, of which Government pays Rs. 116 on account of the salaries of the Sub-Assistant Surgeon, Compounder and Dresser, and the remainder is paid from subscriptions.

(10.) *The Post-office* was built in 1867-68, at a cost of Rs. 1,627, of which Rs. 500 were paid by Government, Rs. 800 realized by the sale of the old Post-Office, and Rs. 327 contributed from the Local Agency Fund.

(11.) *The Dharam Sâlâ* was built in 1861-62, at a cost of Rs. 3,447, being the amount of sale proceeds of arms surrendered under the Disarming Act. This building is used as a Town Hall, as well as a halting place for respectable travellers. It is situated on the Bâlâe Kot.

(12.) *The Church.* was built in 1864, at a cost of Rs. 5,750, raised by private subscription. Mr. W. H. Lowe was the proposer of the subscription and building.

(13.) *The Lowe Memorial* was built in 1864, at a cost of Rs. 6,936, under the superintendence of Mr. R. G. Currie. An inscription, as follows, on this building explains the object for which it was constructed :—

"This building has been erected by the European and native official and non-official residents of the station and district as a token of their Respect and Esteem, and as a Memorial of the late William Henry Lowe, Esquire, who died as Collector of this District on the 30th of July, 1862 A. D."

The Memorial is only fifty yards distant from the Magistrate and Collector's Office, and is a blessing to the people who have occasion to attend the Courts, to whom it gives protection from the sun, wind, and rain, there being no other shelter in the office enclosure.

A Municipal Committee, appointed under Act XXVI. of 1850, provides for the conservancy and watch of the town. It has been in existence since 1866, and the income is about Rs. 10,000 a year, the principal sources of which are the octroi duty and the house-tax. A public garden is kept up, and a model Cotton Farm has recently been established by Government in the vicinity of the station.

No Chaplain resides at Bulandshahar, but the Church of England Mission have a branch in the station.

Among the religious buildings there are none worthy of notice, except the Jâma Masjid on the Bâlâe Kot. The construction of this mosque was commenced by Sâbit Khân, the famous Governor of Koil, about the year 1730 A. D., but he died before the completion of the work. Qâzî Faiyâz Alî, resident and Munsif of the town, finished the building about the year 1840 A. D., at a cost of Rs. 15,000, partly his own and partly raised by subscription.

A new mosque has just been built, in the same quarter of the town, by Shahâb-ud-dîn, resident of Bulandshahar and Munshî of the Political Agent's Office at Udaypur, at a cost of Rs. 3,500.

The chief Hindû temples are :—(1) Bhûteshwar Mahâdeo, on the road to Khurjâ, about 500 yards to the south from the town ; (2) Gangâ Mandir and Bihârî Mandir, in the lower town ; (3) Râmeshwar, at the southern extemity of the town; and (4) the Bhawan, about 900 yards to the north of the town. The last of these is the oldest.

Houses for new comers are scarce both in the town and the station, but there are more *Sarâis* than necessary, there being seven in the town and one at Bhûd, on the Grand Trunk Road, two miles off. At the latter place there are also an encamping ground, a Parâo, and a Staging Banglo.

The town and station owe much, in respect of their public buildings, to Mr. H. B. Webster, the results of whose zeal and taste are the Dispensary, Post-office, Tahsîlî School and Zilâ School buildings, and the masonry staircase to the upper town. The main street of the lower town was improved by Mr. G. D. Turnbull, and of the upper town by Mr. Charles Currie, during their incumbency of the office of Magistrate and Collector of the District.

Except for a few days at the end of the rainy season, when the malaria from the ditches of the Kâlî Nadî produces fever and ague, the health of the town is generally good. The bad fame that Bulandshahar has acquired of being the death-place of four Collectors and one Settlement Officer (Messrs. A. U. C. Plowden, G. H. Freeling, W. H. Lowe, G. W. Colledge, and G. M. Bird) within twenty-eight years—from 1835 to 1863—does not seem to be the result of any inherent defect in the climate of the place, but rather an illustration of the theory of chances.

The Christian Cemetery of Bulandshahar is a masonry enclosure about two-thirds of an acre in extent, and situated very close to the native town. It is kept up by Government at a cost of Rs. 5 per mensem.

Among authors and literary persons of any fame connected with this town was Ziâ-ud-dîn Barnî, the author of the "Târîkh-e-Firoz Shâhî," who lived in the reign of Fîroz Tughlaq about 500 years ago, and whose tomb is situate

under the mango tree called Kâlâ Am, on the edge of the road between the town and the Magistrate's Office.*

The three oldest and most prominent families in the town are:—

(1.) The Baranwâl Baniâs, who claim their descent from Râjâ Ahibaran, the founder of the town. Qânûngoship of the Parganah was the hereditary office of this family from the time of Akbar till the year 1844. One of its members became a Musalmân in the reign of Aurangzeb, and his descendants were for about eighty years afterwards the most influential residents of Bulandshahar. Shahâb-uddîn, Munshî of the Mewâr Political Agency, and Nawwâb Mâsûm Alî Khân of Murûdâbâd, are now the more respectable persons belonging to the Musalmân Baranwâl clan. Of the Hindû stock, Sîtaldâs was the last renowned man. He built a Ganj and a Sarâi in the town about the year 1830. His sons are still owners of the said Sarâi and Ganj and of two villages and several valuable houses and shops. Both the Hindû and Muhammadan Baranwâls are generally on bad terms with their neighbours, jealousy being their characteristic.

(2.) The Tantâs, or Dor Musalmâns, descendants of Ajayâpâl Dor, the traitor who opened the gate of the fort to admit the army of Shahâb-uddîn Ghorî and thereby caused the death of his own master Chandra Sen. For this treachery Ajayapâl was rewarded by the conqueror with the title of Malak Muhammad Darâz Qad and the office of Choudhrât of the Parganah of Baran. Ajayapâl embraced Islâm in the hope of obtaining the Governorship of Baran, but was disappointed. His descendants still own a small share in the proprietorship of the lands about the town, but are on the whole in very poor circumstances. They designate themselves Choudhrîs, but commonly go by the *sobriquet* of Tantâ, or pick-quarrels. They opened the gate of the upper town during the raid of the Sikhs in 1780, and thereby caused the houses to be plundered, and they were the first to plunder the bâzâr in the mutiny of 1857. Hence the odium that attaches to them.

(3.) The Qâzîs, descendants of Nûr-uddîn Ghazanwâl, the first Governor of Baran, under the Ghorî Kings. This family behaved well during the mutiny, and is respectable in every way.

Shortly before the advent of the Marhattas, the Amil's Office was removed from Bulandshahar to Mâlâgarh, four miles off. The ruins of the Amil's fort are visible about 200 yards to the north-west of the Tonnochy Ganj.

2. *Aurangabad Sayad.*

This town, belonging to the Tahsîl and Parganah of Baran, is ten miles to the north-east of Bulandshahar, and is situated on the road from the latter town to Garhmuktesar, *viâ* Sayânah. Its old name was Dharkâ when it

* The old tree has since been blown down, and a roundshot was found imbedded in the trunk.

belonged to the Jâroliâ Râjpûts. In the year 1704 A. D., one Sayad Abdul Azîz undertook, with the Emperor's permission, to oust the turbulent Jâroliâs and was successful in the attempt. He took up his quarters in the village of Dharkâ, which he improved and enlarged under its present name in honour of his sovereign patron's title. The population is about 4,850 souls, and the number of shops about 150. The proprietors of the lands attached to the town are the descendants of the abovenamed Sayad. They are owners of several other villages in the district and constitute a respectable family. The site of the town is rather low and surrounded on three sides with large tanks, which join in the rainy season and render the town inaccessible except in one direction. The health of the residents is much affected by these reservoirs. Attempts have several times been made to cut a drain towards the Kâlî Nadî, but the expense being large, success never attended them.

The house-tax, under Act XX. of 1856, yields about Rs. 1,745 per annum for the watch and ward and conservancy of the town, and the Halqâbandî School, Post-office and Police Chowkî are its public institutions. *Uras* festivities, attended by large crowds from the surrounding villages, are annually held at the tomb of the founder of the town in its suburbs, and a market is held every Friday in the town itself.

3. *Aurangâbâd Chandokh.*

This town of Parganah Shikârpur is fifteen miles to the east from Bulandshahar, and requires notice on account of its antiquity. Its former name is said to have been Abhâ Nagrî, the capital of the well-known Râjâ Chand, the hero of many tales. After Chand the town was called Chândokh, till in the reign of Aurangzeb the Badgûjar Râjpûts wrested it from the Brâhmans and changed its name to Aurangâbâd in honour of the Emperor, who had permitted them to possess it. The remnants of the ancient Abhâ Nagrî are still visible about two miles off the present town.

The sufferings of Chand at the hands of his sorceress queen and the adventures which he undertook to rid himself of her wonderful powers are the subject of a very popular poem recited by the Jogîs (a class of mendicants) for the amusement of the idle, amongst the lower classes chiefly, all over the country, and the well-known proverb काली भली न सेत मारी दोनों एक ही खेत (neither is the black good, nor the white, both ought to be shot at the same spot) is a stanza of that poem. The story runs thus, that the queen of Chand, being an adept in sorcery, indulged herself in all sorts of liberties without allowing her husband any. By means of the supernatural power which she possessed she usually kept him in sleep or in the shape of a bird. To get himself rid of this state of life Chand quitted his home and went away to Garh Girnâr, where he had previously been married to the Râjâ's daughter, without knowledge of the sorceress queen. At Girnâr the younger queen recognized him,

and they began to live together. The Râjâ was told one day by his new wife that she was able to say from her knowledge of witchcraft that the black kite which flew at the time in the sky over their heads was the elder queen, who was searching about for him in order to kill him. Chand asked her advice, and she arranged that she should assume the form of a white kite, and induce the black kite to fly in her company, and that the Râjâ should shoot the black alone when they came within range. Accordingly, the new queen flew as a white kite, and shortly after brought the black one with her. When they were within shot, a faithful servant of the Râjâ uttered the above couplet. Chand understood the hint and shot both the kites, thinking to himself that the younger, being a sorceress, might some day behave towards him like the elder. Immediately after the tragedy Chand is said to have given his kingdom to the priests and to have retired to the forests. The ruins of the temple in which the elder queen of Chand performed her witchcraft ceremonies are still pointed out by the inhabitants in the suburbs of the town, and they call it the Mandir of Chandrânî. The present population of the town is 1,860 persons, and the Hindî-Halqâbandî School is its only public institution.

4. *Shikârpur.*

Is the chief town of the Parganah of Shikârpur, and is thirteen miles south-east from Bulandshahar. The road from the latter town to Râjghât passes through Shikârpur. According to local tradition, the Kherâ (mound of ruins) close to this town was the site of an old town called Talpat Nagrî, which, on account of one of its rulers being a tyrant, or man of unjust principles, was designated *Annyâî Kherâ*. The mound still goes by that designation. Shikârpur was built about 370 years ago by King Sikandar Lodî, who selected the site for its being well-suited for *shikâr*, or hunting purposes. The land belonged to Mouzâ Gobindpur Kantâin. The town is in a flourishing state. It has several old palaces and a number of masonry houses and mosques. In Akbar's time it was the head-quarters of a Mahâl attached to the Sirkâr of Koil and Sûbah of Agra, and paying an annual revenue of 19,84,828 *dâms*, or Rs. 49,621. During the Mughal Dynasty the Sayads acquired great power in this town. Their descendants are still owners of a number of rent-free patches and villages in the vicinity, but during the mutiny of 1857 a majority of them behaved disloyally or indifferently towards the Government and lost their rent-free tenures.

The Sayads of Shikârpur claim their descent from Abdullâh Bukhâri, the spiritual preceptor of Sikandar Lodî. They hold *farmâns* granted by Bâbar, Humâyûn, Akbar, Jahângîr and Shâh Jahân, confirming the *jâgîr* originally granted by Sikandar. In Aurangzeb's time the *jâgîr* was confiscated in consequence of Muhammad Tayuba, its holder, having attached himself to Dârâ Shikoh, the claimant of the throne against Aurangzeb.

The Raîs or principal resident of this town is Chowdhrî Lachman Sing, a large landed proprietor and an Honorary Magistrate. He is the representative of the old Gour Brahmin family who are said to have possessed a *chourâsî* (a tract of eighty-four villages) from time immemorial. The said family was powerless during the ascendancy of the Sayads, but it recovered its importance when the influence of its rivals declined. Lachman Sing rendered valuable services to the Government in the disturbances of 1857, and was rewarded for the same with the proprietorship of lands assessed at Rs. 2,000 per annum.

The population of Shikârpur is 10,971 souls.

The principal articles of manufacture are Gâdah cloth and plain leather shoes. A market is held each Sunday, Tuesday, Wednesday, and Friday. The house-tax under Act XX. of 1856 yields about Rs. 3,654 per annum for the police and conservancy of the town. The Police Station, Post-office, and Urdû and Hindî Halqâbandî Schools are its public institutions. The health of the town is generally good. The site and ruins of the old brick fort are visible at about 150 yards to the west of the town. Among its buildings the most remarkable is a *Bârah Khambâ* (twelve-pillared house) about 500 yards to the north. It is an incomplete sepulchre, wanting the roof. The red stone pillars, although not extraordinarily large, are uncommon enough for the villagers to suppose that they were constructed or brought to the spot by demons and giants. This building was commenced by Sayad Fazal-ullah, son-in-law of King Farrukh Ser, about the year 1131 *Hijrî*, but the Sayad died before the work was completed, and left no heirs to complete it.

The fort of Ganourî, where the rebel Dûnde Khân defended himself against the attacks of the Honourable Company's troops in the commencement of their rule, is situated about two miles to the north-west of Shikârpur.

Somehow or other the residents of Shikârpur are proverbially stupid. Perhaps in former times they did some remarkably foolish acts, and thereby acquired the epithet of Chûtiâ. The town is also renowned for having a number of men who pretend to a knowledge of witchcraft.

5. *Gulâothî.*

Is situated on the Grand Trunk Road, twelve miles to the north of Bulandshahar. It has an encamping ground and a *parâo* and two *sarâis* for the accommodation of travellers.

The founder of this town is said to be a Mewâtî, who called it after the name of his daughter Gulâbî, but the more probable tradition is that being in former times the capital of the Gahlot Râjpûts, who are still owners of a large number of villages in its vicinity, the town was originally called Gahlotî, or the town of Gahlots, which name in later times was changed to Gulâothî. The former origin of the name is founded on the fact that Mewâtîs were in later times proprietors of the town and still possess half of it,

the other half having been acquired by purchase by the rebel Walîdâd Khân of Mâlâgarh, after whose flight it was confiscated and sold to Sayad Maharbân Alî. Several plots of land were enjoyed free of revenue or rent by a clan of Sayad residents of the town, but they misbehaved during the mutiny, and the plots were confiscated and given in reward to the Jâts of Bhatonâ, who aided Government during the commotion. The population of Gulâothî consists of 5,578 souls. It is the largest town in the Parganah of Agoutâ, to which it belongs.

A Chaukîdâri tax is levied under Act. XX. of 1856 for the maintenance of the police and for carrying out sanitary plans; it yields Rs. 2,000 per annum. The Police Station, Post-office and Halqâbandî School are the public institutions of this town. Sayad Maharbân Alî is the leading resident. The Kâlî Nadî runs about three miles to the east, and a rajbahâ of the Ganges Canal a short distance to the north-west.

6. *Mâlâgarh.*

This town belongs to Parganah Agoutâ of Tahsîl Baran, and is situated four miles to the north of Bulandshahar, on the left bank of the Kâlî Nadî. Its old name was Rathorah when the Gaurwâh Râjpûts were its proprietors. A few years before the introduction of the Marhattâ rule the name of the town was changed by Haqdâd Khân, Amil of Baran, to Mâlâgarh, in honour of the shrine of Sayad Muhammad Kirmânî, surnamed Mâlâmâl (liberal), which was situated in the adjacent village of Guthâolî. A mud fort and a bâzâr were also constructed on the spot by the abovenamed Amil, who made the fort his home. In 1792 A. D. the Marhattâs dispossessed Haqdâd Khân, but in 1805—that is to say, two years after the Duâb had been added to the British territory—the fort was restored to his son, Bahâdur Khân, who was also admitted to the *muqarrarî* lease of twenty-four villages around Mâlâgarh. The lease lapsed in 1824, in consequence of Bahâdur Khân's death. The villages were then settled with their respective proprietors, and a pension of Rs. 1,000 per mensem was fixed on Walîdâd Khân, son of the deceased. In the mutinies of 1857 Walîdâd Khân turned out an arch-rebel, and after he had been defeated by the Government troops, the fort was razed to the ground and all his estates were confiscated to Government. A market is held in this town each Sunday, and the population is 2,131. Its present proprietor is Mahmûd Alî Khân, Talluqdâr of Chatârî, to whom it was granted in reward for loyalty. There is no public institution in this town except an Urdû Halqâbandî School, but it is renowned for being a large grain depôt.

Mâdho Râo Phâlkiâ was the Marhattâ Jâgîrdâr of Mâlâgarh and of the twenty-eight villages attached to it at the time of the conquest. He was the first opponent of the new Government. Immediately after the defeat of Scindhiâ's forces at Alîgarh and Dehlî, the duty of keeping the road between those cities clear

of all marauders and of checking the depredations of the robbers in the vicinity was entrusted to the late Colonel James Skinner, who was one of Scindhiâ's officers and whom the British Government had taken into its service on the express condition that he would not be asked to take up arms against his former master. Colonel Skinner established his head-quarters at Sikandrâbâd, and had under him a force of about 1,200 Irregular Sawârs, without any infantry or guns. He had been only a few days at his post when the Jâgîrdâr of Mâlâgarh wrote to him to quit the country. The reply was a refusal, and its result an attack from Mâdho Râo. The Marhattâ troops, consisting of about 800 infantry, 500 horse, and two guns, marched from Mâlâgarh, eight miles from Sikandrâbâd, and were met by Skinner's 1,200 Sawârs in the vicinity of the latter town. A fierce battle was fought, in which the Marhattâs were beaten back. A few days afterwards Mâlâgarh was besieged by Colonel Skinner, but the siege terminated in a truce, according to which Mâdho Râo gave up his *Jâgîr* to the British officers and obtained in return a suitable pension for himself and the command of 600 horse in the British army for his son Râm Râo. Finding this to be a good opportunity, Bahâdur Khân, son of the founder of the town, advanced his claim and succeeded in obtaining the *muqarrarî* lease of the estate at an annual jamâ of Rs. 5,000.

The last-named person was the notorious Pathân chief who was entrusted by Dowlut Râo Scindhiâ, a few months before the battle of Alîgarh, with the duty of carrying out the plot formed for laying hold of General Perron in the Darbâr which was held especially for the reception of the General at Gwâlior. The plot was discovered by Perron in time, and Dowlât Râo abandoned it at the eleventh hour at the advice of an honourable and able Marhattâ Chief. Bahâdur Khân was in the popular style called one of the *Namak-harâms* of the Gwâlior Darbâr.

7. *Sayânah.*

This town is the capital of a Parganah of Tahsîl Baran, and is situated on the Garhmuktesar road, about nineteen miles to the north-east from Bulandshahar. According to the "Ayn-e-Akbarî," the Mahâl of Sayânah was included in the Sirkâr and Sûbah of Dehlî, and its annual revenue was 20,49,090 *dâms*, or Rs. 51,227. The old name of the site is said to have been *Sainban*, or the resting forest, from the alleged fact of Balrâm having halted at it for a night on his way from Mathrâ to Hastinâpur.

About the time of Mahmûd Ghaznavî's invasions, the proprietorship of Sayânah and of the villages around it was possessed by the Dor Râjpûts, but in the reign of Pirthirâj, and at his instigation, the Tagâ Brâhmans wrested it from them and formed it their head-quarters. Tagâs are still proprietors of the land attached to the town, and the majority of them are converts to Islâm. The Fatahgarh branch of the Ganges Canal is close to Sayânah, but it has no water

in it to be of any use for irrigation purposes. A rajbahâ, however, answers those purposes partially.

The population of this town is 6,268 souls, of whom one-third are Musalmâns, principally Shekhs descended from Abul Fattâh, who had taken his residence here during Alâ-uddîn Ghorî's reign. The cost of keeping the police and improving the conservancy of the town is defrayed from a house-tax levied under Act XX. of 1856, which yields Rs. 1,800 per annum. The Police Station, Post-office and Halqâbandî School are the public institutions of Sayânah. It was the seat of a Tahsîl Office till 1844, and of a Munsifî till a few years before. A market is held now each Wednesday, and the town is increasing in importance on account of the trade which is carried on in it. Safflower is the chief commodity dealt in, and an indigo factory has lately been established in the vicinity by Shadîrâm, the leading resident. The health of Sayânah is generally good.

8. *Kuchesar.*

This town of Parganah Sayânah is said to have been founded by a fabulously opulent banker of Dehlî, whose name was Kanchan Sâh. The date of the foundation, however, is unknown. Its population at present is 2,011 persons, and it is a remarkable place only for its being the residence of the largest landed proprietor in the district. The mud fort constructed by Râo Râmdhan Sing, great-grandfather of the present proprietor, is now out of repair, but it has a very commanding position. A large tank, which dries up in the hot weather, is situated to the west of the town and quite close to it; hence the health of the town is generally bad.

Kuchesar is twenty-one miles to the north of Bulandshahar. It has no public institutions, but the proprietor, Râo Umrâo Sing, maintains a good garden with a *Kothî* for the accommodation of his guests. Particulars regarding the origin and rise of the proprietor's family will be found under *Jâts* in the chapter on "Castes."

9. *Bugrâsî.*

This town is said to have been founded by one Bâgû Râo, a Tagâ Brâhman. Its proprietorship was usurped from the Tagâs by the Afghâns during the sovereignty of the Lodî Dynasty, and is still held by the descendants of the usurpers. It is one of the Bârah Bastî, or twelve towns of the Pathâns. Some of the present proprietors call themselves of the Sûr clan, the same to which King Sher Sâh belonged. Their distinguishing feature is that their complexion is as fair as that of the fresh emigrants from Usafzaî. They take great care that connection by marriage may not be made with the dark complexioned Pathâns. They remained loyal in the mutiny. The population of Bugrâsî is 4,416 souls. A market is held each Saturday, and the Halqâbandî School is its only public institution. The Ganges runs at about five miles to the

east of the town, and the head-quarters of the district are twenty-two miles to the south-west. It belongs to Parganah Sayânah. Pathâns of Bugrâsî fill many respectable posts, both civil and military, under the British Government, as well as Native States. The town is famous for its numerous mango topes.

10. *Keshopur Sathlâ.*

This town of Parganah Sayânah was established by a Gujrâtî Brâhman, named Kesho Bhatta, 250 years ago. The Gujrâtîs are still its principal residents. The original name of the town was Keshopur only, but it is said that at one time its leading residents were such blockheads that the neighbouring towns added to it the distinguishing appellation of *Shathâ laya*, or the residence of fools. Its distance from the capital of the district is sixteen miles northward, and from the capital of the parganah five miles westward. It is famous for no trade or manufacture, but a large market is held here every Thursday. The Halqâbandî School of Sathlâ is one of the best in the district, Hindî and Urdû are taught in it to about eighty pupils. The population is 2,265 souls.

11. *Bhaun Bahadar Nagar.*

This town belongs to Parganah Sayânah of Tahsîl Baran, and is said to have been founded by a Dor Râjpût during the sovereignty of that dynasty. About the year 1160 *Samvat* (1104 A. D.) Bhojrâj Tagâ ousted the Dors and established people of his own clan in their stead. The Jât Talluqdâr of Kuchesar acquired the proprietary right of the town from the Tagâs in the year 1170 F. S. (or 1761 A. D.) The present population is 3,250 souls, and the Halqâbandî School is its only public institution. Its situation is sixteen miles to the north of Bulandshahar and five miles to the west of Sayânah. A costly *packâ* Havelî, such as is not to be seen in any of the smaller towns in the district, has recently been built by a Khattrî in this town.

12. *Khurjâ.*

This town is the largest in the District of Bulandshahar and an *emporium* of trade between Dehlî and Hâtras. It sends on the average ninety thousand maunds of clean cotton every year to the markets of Kânhpur, Mirzâpur and Calcutta; also large quantities of ghî, grain, safflower and indigo to different places. The town is very favourably situated for purposes of trade. The Dehlî and Mîrath branches of the Grand Trunk Road meet at it; the Ganges Canal is only three miles to its east, and the East Indian Railway Station 3½ miles to the south. Its principal bankers are the Chûrûwâl Baniâs, a remarkably enterprising class of traders. The Pathâns, who are to be found in all branches of the public service and in every part of British India, are the predominant class of inhabitants of Khurjâ. They are of the Kheshgî tribe, which is scarce in Hindustân, and they are good traders.

Khurjâ is thirty miles to the north from Alîgarh, fifty miles to the south from Mîrath, and the same distance to the south-east from Dehlî, and ten miles to the south from Bulandshahar. It is the capital of a Tahsîl, including the Parganahs of Khurjâ, Pahâsû, and Jewar. Its population is 26,858 souls.

The old and correct name of the town is said to be Khârijah, which means, in Arabic, an estate exempt from payment of rent or revenue. Its founder was King Fîroz Tughlaq, the renowned lover of public works. He granted the lands around the town free of rent to the first settlers and to their descendants in perpetuity, and built the Ganj which still goes by his name, although more than 500 years have since elapsed.

Prior to Akbar's arrangement of territorial divisions, the capital of Parganah Khurjâ was the town of Bhotî Shâhpur, about eight miles from Khurjâ on the road to Jewar. Akbar made Khurjâ the head-quarters of the parganah, and fixed its annual revenue at 37,03,020 *dâms*, or Rs. 92,575. It was attached to the Sirkâr of Koil in Sûbah Agra. The rent-free tenures continued to be enjoyed by the descendants of the original grantees until they were partly resumed by Sûraj Mal, Râjâ of Bharatpur, in the year 1749, and partly by Dowlut Râo Scindhiâ in 1789. The fort of Mavyî, about one mile to the south of Khurjâ, was the head-quarters of the governor of the parganah before the English rule.

A Municipal Committee, appointed under Act XXVI. of 1850, governs the conservancy and improvements of the town and provides for its watch and ward. Its income is derived from the octroi duties, and amounts to about Rs. 20,000 per annum. The improvements effected by the Municipality during the six years of its existence are remarkable. The drainage of the town was formerly very defective, and there were numerous ditches and small filthy tanks about it to render the atmosphere unhealthy; these defects have been remedied by the Committee and the town looks much cleaner now.

The public buildings and institutions of Khurjâ are the following:—

1. *The Tahsîlî* was built in 1864, at a cost of Rs. 16,300. The Police Station is also located in a part of this building.

2. *The Dispensary* was built in 1868, at a cost of Rs. 3,512, provided from the Local Funds. The monthly cost of the Dispensary is Rs. 70, of which Rs. 40, the pay of the Native Doctor, is paid by Government, and the balance by private subscribers.

3. *The Town Hall* was built in 1870, at a cost of Rs. 2,506, provided by the Municipality.

4. *The Tahsîlî School.*—No school-house has been built as yet, but the Municipality is prepared to grant a large sum for it. This school is in a good condition. It is attended by 113 pupils, who learn Urdû and Hindî, and its monthly cost is Rs. 42, the whole of which is paid by Government. An Anglo-Vernacular School, maintained on the Government grant-in-aid system, also existed from 1864 to 1871, but it was so badly attended that after several

warnings and trials, it was finally closed from the beginning of 1872, by Government order.

Although there is a large parâo and an encamping-ground in its vicinity, the town contains no good sarâi or other accommodation for travellers. The two existing sarâis are too small, and too few for so large a town. The most remarkable building in the town is the temple of Pârasnâth, erected quite recently by the Jainî Baniâs. It is not the best in this town only, but in the whole district. It has already cost about Rs. 75,000, and is still under construction; the total cost is estimated at more than one lakh, representing private subscriptions paid, or payable, by the followers of the deity in whose honour it is built.

The following is a description of this temple given by one of the present District Officers :—

" The dome of the temple, with its guilded pinnacle, towers far above every " other building in the town, and, seen from a distance, affords a conspicuous " landmark.

" The entrance to the temple compound is not very pretentious, but, once " inside, a very fine building, almost completely faced with richly carved stone, " pierced here and there with ornamental lattices, presents itself to the " view.

" The approach to the temple itself is by a flight of steps, which when we " have surmounted we stand upon holy ground, and here visitors who decline " to remove their shoes are supplied by the attendants with cloth buskins for " drawing over the same, in order that the shrine may not be defiled.

" On entering the temple the first objects that strike the eye are the massive " masonry pillars which support the roof. These are covered over with some " kind of composition which glitters like marble and produces somewhat the " same effect.

" The room itself is quadrilateral with three pillars on each of the four " sides.

" In the centre of the ceiling of the room, so to speak, the dome rises to a " considerable height.

" The concave of the dome is painted and ornamented in the most florid style " of Hindû decorative art. The paintings represent for the most part scenes " in the life of Râm Chandra, the patron god of the Sarâogîs, but have also " certain moral meanings of general application.

" The interstices between these paintings are filled up with mirrors set in " frames of embossed flowers, scrolls, &c., which have a very pretty effect.

" Under the dome, however, rises the great feature of the temple, namely, " a most exquisitely carved shrine of fine white marble, intended for the " reception of the image of the god.

"This shrine has been overlaid richly with gold and colours, greatly I "think to the detriment of effect. I saw the shrine in its simple state, when "by its contrast with florid embellishment of the dome it greatly enhanced "the general beauty of the temple. Now all seems one blaze of gold and "colours. The effect is of course very gorgeous, and without doubt pleasing "to minds which rejoice in brilliant colouring.

"The temple is unique of its kind, and well worthy of a visit from the "passer through Khurjâ."

Kour Azîm Alî Khân (or rather his mother, Choudhrâin Chând Kour) is the chief resident of the town. They are large landed proprietors in the district. They keep a fine garden and Kothî close to the town, and allow them to be used by respectable travellers for temporary stay.

Lâlâs Amî Chand and Jogîrâm are the most influential among the bankers, and the former also the wealthiest banker in the town.

13. *Pahâsû.*

The original name of this town is said to be *Pâh âshram* (the refuge of strangers). It was adopted as his capital by Râjâ Partâp Sing, the first Badgûjar adventurer into the Duâb, about the end of the twelth century A. D. In the "Ayîn-e-Akbarî" it is the capital of a Mahâl, paying an annual revenue of Rs. 62,564, and belonging to the Sirkâr of Koil in Sûbah Agra. It is still the capital of a parganah attached to the Tahsîl of Khurjâ, and is situated on the right bank of the Kâlî Nadî, twenty-four miles to the south from Bulandshahar and fourteen to the south-east from Khurjâ. The parganah of Pahâsû was given by Scindhia, in the latter part of Shâh Alam's reign, to the Begam Sombre as a rent-free assignment in reward for the good services rendered to the king. The assignment, consisting of fifty-four villages, was respected by the British Government after the conquest, in accordance with the treaty concluded with Dowlat Râo on the 30th of December, 1803. The Begam died in 1836, and the Jâgîr then lapsed to Government. The villages included in it were settled with their respective proprietors, but of Pahâsû itself there was no recognized or recorded proprietor, and it remained, therefore, for some time in the list of the estates technically designated "Khânâ Khâlî," or those of which the proprietary column in the parganah register was blank. Government was virtually proprietor of all such estates, but it was not its policy to retain in its own hands the proprietorship of land. It was therefore resolved in 1851, that the proprietorship of the Khânâ Khâlî estates should be bestowed on the persons who were best entitled to them, or best qualified to make a good use of them. Under this principle Thâkur Murâd Alî Khân, son of Mardân Alî Khân, the adherent of the British Government in the rebellion of Dûnde Khân, was admitted to the proprietary settlement of Pahâsû. His son, Nawâb Faiz Alî

Khân, C.S.I., Prime Minister to the Râjâ of Jayapur, is the present proprietor of the town.

The population of Pahâsû is 4,204 souls, and a market is held in it every Sunday and Wednesday. The Police Chowkî, Post-office and Halqâbandî School are its public offices. A small Rajbahâ of the Ganges Canal passes just close to the family mansion of the Zamîndâr, and the road from Khurjâ to Chatârî through the town.

14. *Chatârî.*

This town owes its name to the Chatardhârî clan of Meos, by whom it is said to have been founded about 800 years ago. It is situated on the road from Alîgarh to Anûpshahar, and is twenty-seven miles to the south-east from Bulandshahar and twenty-one miles to the east from Khurjâ. It belongs to the Parganah of Pahâsû and is the capital of Nawâb Mahmûd Alî Khân, one of the Talluqadârs of the district and the leading member of the Lâl Khânî family. The town is renowned for the cattle market held at it every Friday. Its population is 3,285 persons, and its public institutions are the Post-office and Halqâbandî School. The Kâlî Nadî is 2½ miles to the north, Anûpshahar 18 miles in the same direction, and Alîgarh 17 miles to the south.

Chatârî and two other small villages were the only landed property originally owned by Thâkur Mardân Alî Khân, whose sons and grandsons are now proprietors of four Talluqas, comprizing one hundred and twenty-four villages in this district, besides about seventy villages in Mîrath, Mathrâ and Alîgarh. Mardân Alî Khân assisted the Government officials in putting down the rebellion of his own relation Dûnde Khân, and he was rewarded therefore with the proprietorship of the thirty-two villages which belonged to the rebel.

15. *Pindrâwal.*

Pindrâwal is composed of two words, *viz.*, "Pind," which means a village, and "Râwal," which is a title like Râo. It was founded by some Râwal of the Meo tribe, in the eleventh or twelfth century, when that tribe was the most powerful between Mîrath and Alîgarh. It was included in the Lâl Khânî Talluqa of Pîtampur, and was the capital of Nâhar Alî Khân, proprietor of one-half of the Talluqa. A few years before the accession of the British rule Nâhar Alî Khân was ousted by General Perron from Pindrâwal, and then he took his abode in Mouzâ Imlânî, a few miles off, in the Nawâb Vazîr's territory. His estates were made over by the General to his nephew Dûnde Khân. The uncle and nephew joined in a rebellion against the British Government. They were defeated and their estates were confiscated. Dûnde Khân's share was given in reward to Thâkur Mardân Alî Khân, and Nâhar Alî Khân's to his own son Akbar Alî Khân, after his (Nâhar Alî Khân's) death. After Akbar Alî's death a dispute for the inheritance arose between his daughter and daughter-in-law. It was referred to arbitration, and the arbitrators divided the vil-

lages equally between them. Bâqar Alî Khân, the present proprietor of Pindrâwal, is son of Akbar Alî Khân's daughter He is an Honorary Magistrate, and one of the large landed proprietors of the district.

The population of Pindrâwal is 3,059 persons, and, except the Halqâbandî School, there is no public institution in it. The Kâlî Nadî flows in its suburbs to the south side, and the metalled road from Alîgarh to Anûpshahar is about a mile towards the east. Bulandshahar is thirty miles to the north-west, and Pahâsû, the capital of the parganah, nine miles in the same direction, while Anûpshahar and Alîgarh are equidistant from it. The nearest Railway Station is that of Râipur of the Oudh and Ruhelkhand line, which is about three miles off.

16. *Chounderah.*

This town belongs to Parganah Pahâsû of Tahsîl Khurjâ. It is twenty-eight miles to the south-east from the capital of the district, and six miles to the north from the capital of the parganah. Its population is 2,302 persons, but it has no public institution except the Halqâbandî School. It was the seat of Government of the Badgûjar Râj for a long time after the establishment of the tribe in the district. The head-quarters of the original leader of the tribe were first established at Pahâsû, but he subsequently built a temple at this spot in honour of the goddess Châmandâ. Close to the temple, he or one of his descendants built the town and gave it the name of Châmandâ Khera, after the name of the goddess, which in process of time has been corrupted into Chaunderah. The head Zamindâr of the village, who is a Musalmân Badgûjar, is still called a Râjâ by his clan, although he has no adequate income to support the dignity.

17. *Ahmadgarh.*

According to Elliot's Glossary (article Dastûr) this town was built by Râjâ Anî Râi in honour of the dignity of Ahmad Khân conferred on him by Emperor Jahângîrr ; but according to the account given by the descendants of the founder, as well as by local tradition, it was built by Haim Sing, Badgûjar, *alias* Ahmad Khân, a connection of Anî Râi. Jahângîr was patron of Haim Sing as well as of Anî Râi. A large tank, or rather a small lake, lies from the north-west to the north-east of the town, and the ruins of a masonry fort and of some magnificent buildings still stand on the edge of the tank touching the town. These buildings are said to have been constructed by Haim Sing, and they go by the name of Hammâm, or bath. They were intended for the use of the ladies of the fort, who could bathe and swim in the tank with privacy under them.

Ahmadgarh was assignod free of rent by Mâdho Râo Scindhiâ to Râjâ Mâdho Râm, Khattrî, in recognition of good services, about the year 1789 A. D. Under the provisions of the treaty of December 30th, 1803, between the British Government and Mahârâja Dowlat Râo, this assignment was to be

enjoyed by the sons of Mâdho Râm on payment of a quit rent. The last of the sons died in 1870, and the Jâgîr then lapsed. The descendants of Haim Sing, who have been Musalmâns since the time of Aurangzeb, claimed the proprietorship of the town and its lands, but the claim was disallowed by Government, who admitted the heirs of the assignee to the proprietary settlement. Ahmadgarh belongs to Parganah Pahâsû of Tahsîl Khurjâ. It is twenty miles south-east from Bulandshahar, seven miles in the same direction from Shikârpur, and six miles to the north from Pahâsû. The road from the head-quarters of the district to the Ganges at Râmghât passes through this town. Its population is 2,621 souls; a market is held every Saturday, and the Post-office and Halqâbandî School are its only public institutions. *Singhârâ* (water-nut) is produced in large quantities in the tank, and wild geese and other sorts of water birds are to be found in large numbers at its banks in the months of September and April.

The health of Ahmadgarh is generally bad on account of the tank.

18. *Jewar.*

This town is at present the capital of the Parganah which goes by its name and which is included in Tahsîl Khurjâ. In Akbar's time it was the head-quarters of a Mahâl which belonged to Sirkâr Dehli, and paid a revenue of 18,78,378 *dâms*, or Rs. 46,959 (per annum). Its ancient name is said to be Jâwâli, after its founder, who was a Rishi of the name of Jâwal. Certain Brâhmans residing in the town claim their descent from this sage. In the beginning of the twelfth century of the *Samvat* era, when the Mewâtîs were persecuted in every direction in the neighbourhood, this town was wrested from them, with the aid of the Brâhman residents, by the Chaunkar Jâdons of Tahangarh, now in Bharatpur, under their leader Dhûpâl Sing, whose descendants are still its proprietors and are called Choudhrîs. During the sovereignty of the Tuglaq Dynasty the office of Qâzî of this town was conferred on one Sheikh Muhammad Nasîr, whose descendants still hold it. The office of Qânûngo was bestowed by Akbar on Râi Dûn Mal, Agarwâlah, and it is still in his family. The town was held in Jâgîr for fifty-two years by Râi Banwârî Dâs, a Sûrajdhaj Kâith, who obtained it from Emperor Aurangzeb. After the demise of Banwârî Dâs, it was taken possession of by Begam Sombre along with the rest of Parganah Jewar, and it remained in her Jâgîr till 1836, when she died, and the fief lapsed to Government. Cotton *qâlîns* (rugs) and carpets are made in this town. They are by no means very good, but they are the best in the district. The public institutions of Jewar are a Post-office, a Halqâbandî School, an Anglo-Vernacular School recently established on the grant-in-aid system, the Chaukîdârî tax under Act XX. of 1856, and the Police Station. The said tax yields about Rs. 2,362 per annum. There are two or three Sarâis

for the accommodation of travellers, and a market is held every Friday. Jewar is twenty miles to the west from Khurjâ and twenty-six miles to the south-west from Bulandshahar. It is situated on the edge of the valley of the Jamnâ, and is less than two miles to the north from that river. A good unmetalled road connects it with Khurjâ. The population is 7,238 persons, amongst whom are a colony of about 1,500 Jagâs, the pedigree keepers of Râjpûts. About two-thirds of the houses are made of burnt bricks, and the remainder of mud. There are 150 shops of Baniâs and other traders. A Hindû fair is held in the month of Bhâdon every year at the temple of Baldeojî, and a Muhammadan one in the month of Shaabân at the Khânqah of Shakarbaras in the suburbs of the town. The principal trade here is in cotton, the transmission of which to the markets in the lower districts is facilitated by the Jamnâ.

Jewar is famous for the sweetmeat called Ghebar, which is made in it, as Hâpar is for its Pâpar.

19. *Rabupurah.*

This town is situated in Parganah Jewar, and is sixteen miles to the west of Khurjâ. It is renowned in the district for the bullock market held at it every Monday. A number of bullock dealers reside in the town. The river Jamnâ runs at three miles to the west of it, and the country road which goes from Gurgâon to Murâdâbâd *viâ* Anûpshahar, passes under it.

The founder of this town is said to have been a Mewâtî named Rabbû, who built it during the period when his clan was the most powerful in the district—that is to say, about 800 years ago. The Mewâtî proprietors were ousted by the Jaiswâr Râjpûts in the reign of Prithirâj, and at the instigation of that sovereign. The descendants of the usurpers are still residents in the town.

From Shâh Alam's time up to 1857, Rabûpurah was the head-quarters of the estate called *Tayûl Shâhî* (crown lands), which consisted of twenty villages, and was confiscated to Government for the king's disloyalty in the mutinies. The population of Rabûpurah is 3,990 souls, and the only public institution in it is the Halqâbandî School, in which about 60 boys learn Urdû and Hindî.

In connection with the once large market of this town, a very popular proverb is, रबूपुरा की पेंठमें मैं किस का फूफा हूंरी. The story is, that once in the market of Rabûpurah a deceitful young woman addressed a hawker as her Phûphâ (father's sister's husband) and bought from him certain articles. Being asked to pay the price, she said she would pay him the next market day. The hawker did not know her, yet to avoid the possibility of displeasing a relation he accepted the promise. Having gone the next market day to the spot he searched for the girl; but in vain. He then visited the other markets and enquired in each from the women "whose Phûphâ he was in the market of Rabûpurah," but got no reply. The proverb is applied to people easily deceived.

20. *Thorah.*

This town of Parganah Jewar is famous for being the head-quarters of the richest commercial firm in the district. Todarmal is the present proprietor of the firm. He has recently constructed a large packâ Havelî with a garden and a tank here. The population of the town is 2,422 persons, and no public institution exists in it. The town is situated about a mile to the east of the road which connects Jewar and Khurjâ. It is five miles distant from the former station and fifteen miles from the latter. A market is held each Monday, and the place is a thriving one, cotton being the chief article of trade.

21. *Anûpshahar.*

This town is situated on the right bank of the Ganges, and is twenty-five miles to the east from Bulandshahar and thirty-five miles to the north from Alîgarh. It is the head-quarters of the Tahsîl, comprising the parganahs of Ahâr, Anûpshahar and Dibâi, and is connected with Bulandshahar and Alîgarh by metalled roads. It was built by Râjâ Anî Râi, Badgûjar, in the reign of Emperor Jahângîr, to perpetuate his former name, Anûp Râi. The site was an old Khera (mound of ruins) called Bhâdor. Jahângîr's autobiography contains, in admiring terms, an account of the courage displayed by Anûp Râi when, when an attendant on the Emperor in a shooting excursion, he repeatedly repelled the attacks of a tiger on the Emperor, and finally killed the beast, and thereby saved the life of his royal master. For this meritorious act of valour, and in gratitude for the fidelity shown by Anûp Râi, even at the risk of his life, he was rewarded by the emperor with the title of Râjâh Anî Râi Singh Dalan (the Prominent Chief and the Vanquisher of Tigers), together with a Jâgîr of eighty-four villages, tenanted by Badgûjars, on each side of the Ganges. To accommodate the grantee, the Jâgîr was subsequently formed by the grantor into a separate parganah, and since that time Anûpshahur has occupied a place in the list of parganahs of the Mughal empire. The *packâ* fort and temple built by Anî Râi are still extant, but the former is only a ruin. The town was so improved by Râjâ Târâ Sing, the seventh in descent from Anî Râi, and there were so many Pandits and men of science and art in it during his time, that it was, by way of comparison, popularly called the "little Kâshî" (Banâres). Anûpshahar is at present the next great cotton and grain market after Khurjâ in the district, and trade in timber is also largely carried on at it. Its situation on the bank of a navigable river and at convenient distances from the capitals of the surrounding districts of Alîgarh, Badâûn, Murâdâbâd and Mîrath, to each of which it is connected by good roads, render Anûpshahar a place of importance in commercial matters. Hindû pilgrims visit the town from long distances and different quarters on certain festivals in the year. The average number on the full moon of Kârtik is one hundred thousand pilgrims, and property worth

more than a lâkh of rupees, chiefly cloth and utensils, changes hands; on solar and lunar eclipses, or when the last day of a lunar month falls on a Monday, the pilgrims are counted by thousands.

The zamîndârî of the town of Anûpshahar and of about fifty villages in the parganah belongs to the Pâîkpârah estate in Calcutta, it having been purchased by the late Râjâ Kishan Chand Sing *alias* Lâlâ Bâbû of Bengâl, from Râjâ Sher Sing, the last male descendant of Râjâ Anî Rae, ten or twelve years after the cession. The present population of the town is 9,334 persons, of whom more than four-fifths are Hindûs. The houses, as a rule, are made of burnt bricks and clay mortar. A bridge-of-boats is kept at the ferry during the dry months, and the following are the public buildings and institutions of the town:—

1. *The Tahsîl or Sub-Collectorate.*—This building is made of *packá* masonry. It was constructed between 1860 and 1865, at a cost of Rs. 13,479. The Police Station is also located in a part of the Tahsîl.

2. *The Anglo-Vernacular School.*—This institution is maintained by private subscriptions doubled by the Government grant-in-aid; the monthly cost is Rs. 70, and the number of pupils is 47. The school-house is a *packâ* building, constructed in 1864 at a cost of Rs. 4,254, of which sum Rs. 1,645 were given by Government, Rs. 1,645 subscribed by private individuals, and Rs. 964 contributed from the School Fund savings.

3. *The Halqûbandî School.*—This School is maintained from the one per cent. school cess, and gives instruction in Urdû and Nâgrî to about 80 students. Monthly cost is Rs. 12.

4. *The Branch Dispensary*—Was established in 1870 and is maintained by private subscriptions, except the pay of the Native Doctor, which is paid by Government. The monthly cost is Rs. 42, and the building in which it is held is of *packá* masonry, constructed in 1866, at a cost of Rs. 1,086, from the local funds.

5. *The Post-office*—Was built in 1866, at a cost of Rs. 1,380, of which Rs. 400 were paid by Government, and the balance by the Local Funds Committee.

A Municipal Committee, appointed under Act XXVI. of 1850, provides for the conservancy and improvements of the town. Its income is about Rs. 8,000 per annum, derived chiefly from the octroi and the house-tax levied under Act VI. of 1868.

In modern history Anûpshahar is famous for having been the favourite retiring place of Ahmad Shâh Abdâlî. It was this town at which, according to Keene's Mughal Empire, the Abdâlî encamped in September, 1757, after having pillaged Dehlî, and where he "proceeded to parcel out the empire among such of the Indian chiefs as he delighted to honour." It was here that the Abdâlî encamped before and after the second pillage of Dehli in 1760, and "entered into

negotiations with the Ruhelâs and with the Nawwâb of Oudh, of which the result was a general combination of the Musalmâns of Hindustân with a view of striking a decisive blow in defence of Islâm," and it was here lastly whence the Abdâlî marched his troops, at the end of 1760, to give the Marhattâs battle at Pânîpat, in which memorable action the Dakhnî hordes were completely defeated on the 6th of January, 1761. It is remarkable that, notwithstanding the cruelties which characterized the Abdâlî's incursions, he was always kind to Târâ Sing, the Râjâ of Anûpshahar, and to his people. It was this town in later years where the allied armies of the British Government, the Viceroy of Oudh, the Ruhelâs and Najaf Khân assembled to oppose the Marhattâ forces which threatened Ruhelkhand with an invasion. "The town," remarks the author of the Mughal Empire, "was particularly well situated for the advanced post of a power like the British seeking to hold the balance among the Native States of Hindûstân. To the north were the fords of Sukartâl,* by which the Najeebâbâd Ruhelâs passed from one part of their dominions to another, and to the south was the ford of Râmghât leading from Alîgarh to Barelî. It remained a British cantonment from this time (with one or two short interruptions, such as during the brief ascendency of Francis's opposition in the Calcutta Council), until some time subsequent to the occupation of the country in general in 1806, after which the town of Mîrath became more central and Anûpshahar ceased to be a station for troops. It is a thriving commercial entrepôt in our days, though much menaced by the Ganges, on whose right bank it stands. The only memorial of the long-continued presence of a British force is now to be found in two cemeteries containing numbers of graves from which the inscriptions have disappeared."

It has been quoted by Mr. Keene that it was from Anûpshahar that "the brothers Daniell, the well-known landscape painters, accompanied by a few British officers, made their way, about the year 1793, into the gorge of the Ganges in the Himalayas above Haridwâr."

A large *kothî* and garden belonging to the Pâikpârah estate are kept in order by the agents of the proprietors to give accommodation to European travellers and visitors. The town is generally healthy, and a very renowned family of Hindû physicians resides in it. Patients suffering from chronic diseases of all sorts come from distant quarters to place themselves under the treatment of this family, and the success which generally attends their treatment has long continued to keep the fame of the family intact.

The village of Râjghât, where the Oudh and Ruhelkhand Railway crosses the Ganges, is nine miles to the south-east from Anûpshahar, and the Fatahgarh branch of the Ganges Canal is three miles to the west.

* The correct name of this place is Shuk Sthal, or the place of Shuk, from the circumstance that the sage Shukdeo is said to have recited the Bhagwat here for the hearing of Raja Parîkshat. It is close to the village of Bhûkharheî in the Muzaffarnagar District.

The most prominent residents of this town are two clans of Gujrâtî Brâhmans, of whom one is its richest banker.

22. *Jahângîrâbâd.*

This town was founded in the reign of Emperor Jahângîr by Râjâ Anî Râi, who called it Jahângîrâbâd in honour of his sovereign patron. It will be found under "Anûpshahar" that Anî Râi was invested by the said Emperor with a jâgîr of 168 villages occupied by the Badgûjars and equally situated on both sides of the Ganges. Anî Râi first built Jahângîrâbâd and made it his head-quarters, but finding afterwards that it was inconveniently situated, he built Anûpshahar in the centre of the fief, and in memory of his original name, Anûp Râi, took his residence in the new city. For six generations after Anî Râi the jâgîr remained undivided, but in the seventh it was parcelled out among his descendants. Mâdho Sing got in his share the villages around Jahângîrâbâd, and he adopted this town as his capital.

His son, Kour Khorasrâj, incurred large debts and ultimately lost the estate in 1813, when it was sold by auction in satisfaction of a civil court decree and purchased by Bahâdur Khân, of Mâlâgarh, for his relation Mustafâ Khân, father of the present proprietors. Kour Himanchal Sing, son of Khorasrâj's daughter, still possesses the *garhî* of Jahângîrâbâd, and the propietorship of eight or nine villages, jointly with his cousin, Nounilh Sing, in Parganahs Anûpshahar, Pahâsû, and Shikârpur.

The present proprietors of Jahângîrâbâd are Muhammad Alî Khân, Naqshband Khân, and Ishâq Khân, sons of the late Nawwâb Mustafâ Khân The eldest, Muhammad Alî Khân, is an Honorary Magistrate and the other two are minors.

Jahângîrâbâd belongs to Parganah Anûpshahar. It is twelve miles to the west from Anûpshahar and fifteen miles to the east from Bulandshahar. It is renowned for the manufacture of hackeries, raths, and other descriptions of cart, and also for the dye of chintz, which is largely printed in it. The present population is 4,998 persons, among whom a clan of Gushâins is the more prominent. Houses are mostly katchâ-packâ—that is to say, built of burnt bricks and clay mortar. A large market is held every Wednesday, and the watch and ward is kept by *chaukîdars* paid from the house-tax under Act XX. of 1856. The annual receipts from the said tax amount to about Rs. 4,070. The health of the town is generally bad in consequence of defective drainage. Its public institutions are the Police Station, Post-office and Halqâbandî School.

23. *Malakpur.*

This town was in Akbar's time the head-quarters of a Mahâl which paid an annual revenue of 14,46,132 *dâms*, or Rs. 36,153, and belonged to Sirkâr Koil, Sûbah Agra. During Jahângîr's reign, when the new Parganah of

Anûpshahar was formed, a large number of villages were taken from Malakpur to be added to Anûpshahar. In the commencement of the British rule Malakpur and Anûpshahar were separate parganahs, but in a subsequent arrangement the former was absorbed by the latter. For some time after the conquest Ahâr-Malakpur was the joint name of a Parganah. The town of Malakpur is about five miles south-west from Anûpshahar and twenty miles east from Bulandshahar. Its population is 2,684 souls, and the Hindî Halqâbandî School is its only public institution. A market is held every Friday.

The founder of Malakpur is said to have been an Afghan named Malak Samandar Khân, who lived during the sovereignty of the Khiljîs. His descendants were proprietors of several villages in the Parganah up to the time of introduction of the British rule. A few years after the cession, Malakpur was the head-quarters of the Mercer estate, consisting of thirty-two villages, purchased by Messrs. Mercer and Co., indigo-planters, from the descendants of Malak Samandar Khân and others. The indigo concern failed, and the estate was purchased by Abdul Rahmân Khân, father of the present proprietor (Faiz Ahmad Khân). The early settlements of the Parganah were made in Zilâ Muradâbâd, of which it was a part according to the cession by the Nawwâb Vazîr.

24. *Dibhâî, or Dibâî, or Dubhâî.*

This is an old town and the head-quarters of a Parganah from time immemorial. According to the "Ayîn-e-Akbarî" the mahâl of Dibâî belonged to Sirkar Koil, Sûbah Agra, and paid a revenue of Rs 21,69,933 *dâms* (or Rs. 54,248) per annum. Since the formation of the district in 1824 Dibâî was the seat of a Tahsîlî Office, but since 1859 the said seat has been removed to Anûpshahar. The town is said to have been built on the ruins of Dhundgarh in the time of Sâlâr Masaûd Ghâzî, about the year 420 *Hijrî*, when the Ghâzî extirpated the Dhâkrah Râjpûts therefrom. Dhundgarh was afterwards called Dhundai, and ultimately Dhubâî, or Dibâî. The population of the town is at present 7,782 souls, of whom nearly two-fifths are Musalmâns, and the more prominent amongst them are the Shekhs. Act XX. of 1856 (House-tax Act) is in force in the town, and the public institutions are an Anglo-Vernacular School, a Tahsîlî School, a Post-office, and a Police Station. The house-tax yields about Rs. 2,400 per annum. A market is held every Monday, and the situation of the town with reference to other conspicuous localities in the neighbourhood is as under:—

From Bulandshahar to the south-east, 29 miles.
From Anûpshahar to the south, 11 miles.
From Shikârpur to the south-east, 13 miles.
From Alîgarh to the north, 26 miles.

The nearest station of the Oudh and Ruhelkhand Railway is at Kaser, which is about three miles to the east of Dibâî. The Anglo-Vernacular School is maintained at a cost of Rs. 60 per mensem raised by local subscription, and partly by the Government grant-in-aid. It imparts English and Urdû education to 40 pupils. The zamîndârî of the town belongs to the Shekhs. The cost of the Tahsîlî School is Rs. 25 a month, and the number of its students is 85.

25. *Ramghât.*

This town is situated in Parganah Dibâî, on the right bank of the Ganges, at twenty miles to the south-east of Anûpshahar. It is considered a sacred ghât, and therefore pilgrims from Rajpûtânâ and other distant quarters come to bathe in the Ganges under it. The principal occasions when large crowds of pilgrims assemble are: Somwatî Amâwas (the east day of the lunar month when it falls on a Monday); the full moon days of Kârtik and Baisâkh; the 9th of the light fortnight of Jeth, and any other day when certain planets are in conjunction with certain others, or at certain points of the Zodiac. The town is said to have been founded by Râma, brother of Krishna, after he had killed the giant Kolâsur, who reigned at Koil (Alîgarh). The road from Alîgarh to Barelî passes through this town, and a bridge-of-boats is kept over the Ganges during the dry months of the year. Several costly temples are built here by the devotees residing at distant places, but none of them is worthy of special mention as an architectural monument. The chaukîdârî tax is in force in Râmghât; it yields Rs. 1,255 per annum. The public institutions are a Halqâbandî School, a Girls' School, a Police *Chowki*, and a Post-office.

The river has taken a course which threatens to wash the town away in a few decades. Râmghât is forty-two miles to the south-east of Bulandshahar. A road is in course of construction and nearly completed from the head-quarters of the district, *viâ* Shikârpur, Ahmadgarh and Dibâî. The population of Râmghât is 2,776 persons, mostly Brâhmans and Baniâs, and its zamindârî belongs to Kour Zahûr Alî Khân, a member of the renowned family of Lâl Khânî Badgûjar Musalmâns in the district. It was bought by him from Râo Doulat Sing at auction in 1815.

26. *Danpur.*

Is a town of Parganah Dibâî, and is situated on the road from Alîgârh to Anûpshahar. Its distance from Bulandshahar is twenty-four miles south-east, from Anûpshahar thirteen miles south, and from Dibâî, three miles west.

The founder of this town, and of the fort in it, was Dân Sing, son of Râjâ Anî Râi of Anûpshahar. It was built in the reign of Jahângîr. The present proprietor is Kour Vazîr Alî Khân, Lal Khanî, who purchased the estate at auction from the descendants of Dân Sing about thirty years ago.

The population of Dânpur is 3,012 persons, amongst whom the clans of Choube and Goutam Brâhmans are the more prominent. A market is held every Saturday, and a Halqâbandî School is maintained in the town.

27. *Karanbâs.*

This town, on the right bank of the Ganges, was founded by Râjâ Karan. According to some this Karan was the half-brother of the Pândavas, and according to others a contemporary of Bikram of Ujjain. A very old temple of the goddess Sîtalâ (small-pox) is extant here. Numbers of women from the surrounding country visit it very Monday, and in some months the crowds are remarkably large. The Dasahrâ fair of Karanbâs is also very large. About one hundred thousand pilgrims assemble on that occasion to take a dip in the river. The zamîndârs of the town are an old and respectable family of Bais Râjpûts. The population of the town is about 2,107 persons, almost all Hindûs, and a Hindî Halqâbandî School is the only public institution. Karanbâs is about twelve miles to the south-east of Anûpshahar, and five miles to the north-east of Dibâî. The latter town is the capital of the Parganah to which Karanbâs belongs.

28. *Belon.*

This village is noticeable on account of the fairs which are held at it in honour of the goddess Belâ. One fair lasts from the middle of Kwâr to the middle of Kârtik, and the other from the middle of Chait to the middle of Baisâkh each year. Pilgrims from distant parts of the country come to worship the goddess, and the average number present each day during the time of the fairs is two thousand. No articles of any value are sold in these fairs.

The name is said to have been derived from Bel-ban, or forest of Bel trees, which covered the spot when Bhûp Singh, Badgûjar, cleared it off and built the present temple about 150 years ago. Bhûp Sing's descendants in the sixth generation are still proprietors of the village.

The population of Belon is only 1,294 persons, and a Hindî Halqâbandî School is the only public institution. The village belongs to Parganah Dibâî, and is five miles to the east of that town, on the Ramghât and Bulandshahar road.

The original temple of the goddess is not a costly building, but the additions afterwards made must have cost about five thousand rupees. The Pandâs, or priests of the temple, are wealthy men. They are Sanâdh Brâhmans.

29. *Ahâr.*

This town is situated on the right bank of the Ganges, twenty-one miles to the north-east from Bulandshahar, and is the capital of a Parganah in the Tahsîl of Anûpshahar. It is generally supposed by the people of the district that Ahâr was the capital of Râjâ Bhîshmak, father of Rukminî, the head queen of Krishna.

The temple of Ambikâ, whence Krishna is related in the Purâns to have stealthily carried away the illustrious Rukminî, is still showed to the visitors by the Brâhmans of the place, about two miles downwards. But this tradition is evidently wrong, for according to the Purâns, the capital of Bhîshmak was Kundilpur, and the name of his country was Vidarbh, which has been ascertained to be Bidar, or the Barârs in Central India. Moreover, there is no mention whatever in the description of Kundilpur as given in the Purâns that it was in the vicinity of the Ganges. Had the present site of Ahâr been really the ancient site of the capital of Vidarbh, it is highly improbable that its situation on the bank of the Ganges should not have been mentioned in the "Rukminî wedding" chapter of the Bhâgwat, where the houses, gardens, suburbs and other particulars of the scene are minutely detailed.

By another tradition the dignity of being the successor of Hastinâpur as capital of the Pândava empire is assigned to Ahâr. But this is not corroborated by any authentic record; on the contrary, written authority is to the purport that the seat of empire was removed from Hastinâpur to Kousâmbhî. There are no grounds for supposing Ahâr to be synonymous with the latter city, although much uncertainty prevailed, till very recently, in regard to the site of Kousâmbhî. Colonel Cuningham has found good grounds for believing that Kosam, near Allahabad, is the Kousâmbhî of old, whereas Professor Wilson conjectured the present site of Karâmânikpur, on the Ganges in Zilâ Fatahpur, to be that of Kousâmbhî, and Colonel Tod, author of the Annals of Râjasthân, was of opinion that the town of Udayapur, in Thekhâbâtî, was likely to be the Kasûmbhî mentioned on the triumphal pillar at Dehlî. I was once told by an old Bhât, a reciter of Alh Khand, in a very positive way, that Kousâmbhî was identical with Kasondhi the capital of Gajrâj, father-in-law of Malkhân, one of the principal heroes of the Alh Khand, and that the remains of that city were the extensive ruins now visible on both banks of the Jamna about fifteen miles below Agra. These ruins are popularly called the remnants of Kasondh, and they seem to have once been a large city; they are at all events worth being examined by antiquarians.

The etymology of the name of Ahâr is said by the adherents of one tradition to be this, that being the spot where Janmejaya had performed the sacrifice for the destruction of the serpent kind, it was styled *Ahi hâr*, or *serpents destroyed*. *Ahi* and *hâr* are both Sanskrit words, the former meaning a serpent, and the latter, the act of destruction. This derivation of the name, however, is unsupported by written authority. The Tagâs, Gour Brâhmans, and Nâgars of this district firmly believe that Ahâr was the spot where their ancestors assisted Râjâ Janmejaya in the snake sacrifice, and got largesses and assignments in reward. It is also affirmed that the town of Ahâr having been granted to the Nâgar Brâhmans by Janmejaya, together with a number of

villages around it, the seat of the empire was removed to the present site of Bulandshahar. There seems but little doubt that Ahâr was the capital of a province of the Pândava empire, and that after it had been assigned to the Nâgars, the head-quarters of the Governor were removed to the spot where Bulandshahar now stands.

Other towns, as well as Ahâr, claim to have been the capital of the Pândava empire when the seat of Government was transferred from Hastinâpur. Among these is Koil, but on what grounds its claims are based does not seem very clear.

At any rate, the large mounds of ashes and ruined buildings indicate Ahâr to be an ancient town. It may be the Ahi Kshetra where Drona established his head-quarters after having overcome Râjâ Drupad and taken possession, as mentionedin the Mahâbhârat, of the northern half of his Pânchâl kingdom.

The Nâgar Brâhmans, a majority of whom have been Musalmâns since the time of Aurangzeb, are the prominent residents of Ahâr. Most of them turned rebels in 1857 and lost their property, which, after confiscation, was given in reward to Râjâ Gursahâi Mal of Murâdâbâd.

In the "Ayin-e-Akbarî" Ahâr is put down as the seat of a Mahâl belonging to the Dastûr of Thânâ Farîdâ, Sirkâr Koil, Sûbah Agrâ, and paying an annual revenue of 21,06,550 *dâms*, or Rs. 52,664.

The present population is 2,414 souls, and the public institutions are the Police Chowkî, Post-office and Halqâbandî School. A large fair is held here on the Dasahrâ of Jeth. The town abounds with temples, of which one dedicated to Ambikeshar Mahâdeo is the oldest and most revered. The town, from its situation on the bank of the Ganges, is well suited for commerce. A market is held every Tuesday.

30. *Khânpur.*

This town belongs to Parganah Ahâr of Tahsîl Anûpshahar, and is situated on the road from Ahâr to Bulandshahar, about twelve miles to the south-west from the former town. It is said to have been founded by a Tagâ Brâhman of the name of Ghattû, after whom and his Musalmân patron it was for a long time called Ghattû Nasîrâbâd. This name was changed to Khânpur in the reign of Emperor Shâh Jahân, when the town, together with certain villages around it, were given in jâgîr to Allo Khân, Afghân, and the latter adopted it for his home. The jâgîr was resumed by Emperor Aurangzeb, who allowed, however, the descendants of the grantee to hold the lands comprised in it on their paying the revenue assessed upon them. Ibâd-ullah Khân, the sixth in descent from Allo Khân, increased the estate considerably, and left on his death his son, Abdul Latîf Khân, proprietor of about 150 villages, the second largest landed

proprietor in the district. Abdul Latîf Khân turned rebel in 1857. He was transported for life beyond the seas, and his estates were confiscated to Government. Some of the villages were sold by auction, and the remainder bestowed on loyalists for good services. Khânpur, together with nine other villages, were granted to Sayad Mîr Khân, Sirdâr Bahâdur, a resident of Paghmân in Afghânistan, for services rendered in the mutiny. The Sirdâr resides at Khânpur, and is one of the Talluqdârs of the district.

The population of Khânpur is 3,406 persons, of whom more than one-half are Muhammadans. A market is held in the town every Tuesday, and the Police Chowkî, Post-office and Halqâbandî School are its public offices.

31. *Sikandarâbâd.*

This town is at present the head-quarters of a Tahsîl comprising the Parganahs of Sikandarâbâd, Dâdrî and Dankour. It is situated on the Dehlî branch of the Grand Trunk Road, twenty-three miles to the east from Dehlî and ten miles to the west from Bulandshahar. A metalled road connects it, *viâ.* Bulandshahar, with Anûpshahar on the Ganges. The nearest Railway Station is at Kherlî, four miles to the south, and the nearest canal is the left sub-branch of the main Bulandshahar Branch of the Ganges Canal, two miles in the same direction.

Sikandarâbâd was founded by Emperor Sikandar Lodî in the *Hijri* year 905, or 1504 A. D. The same Emperor made it the head-quarters of a Chaklâ or district, with twenty-two Parganahs under it. Akbar reduced the subordinate Parganahs to nine, and made Sikandarâbâd the capital of a Mahâl, paying 12,59,199 *dâms*, (or Rs. 31,480) per annum. He attached it to the Sirkâr and Subah of Dehlî, and this arrangement continued in force, with little amendments, till the year 1154 *Fasli* (1747 A. D.), when the Marhattâs took possession of the country and made their own arrangement. Immediately after the conquest of Alîgarh by Lord Lake, the newly-acquired country was divided into four Zilâs, of which Alîgarh included the Parganah of Sikandarâbâd. This town was, at the same time made the head-quarters of a Tahsîl comprising the Parganahs of Sikandarâbâd, Adah, Dankour, Kâsnah, Baran, and Agoutâ. In subsequent revisions Baran was made the capital of a separate Tahsîl, the Parganahs of Adah and Kâsnah were abolished, and Agoutâ was added to Baran.

The twenty-two Parganahs originally attached to the Chaklâ of Sikandarâbâd were—1, Sikandarâbâd; 2, Adah; 3, Til Begampur; 4, Jewar; 5, Sayânah; 6, Dankour; 7, Baran; 8, Senthâ or Agoutâ; 9, Pûth; 10, Pahâsû; 11, Khurjâ; 12, Shikârpur; 13, Ahâr; 14, Thânah Faridâ; 15, Hâpur; 16, Palwal; 17, Jalâlpur Sarhat; 18, Dâsnah; 19, Sarâwah; 20, Shakarpur; 21, Garh Muktesar; and 22, Lonî. In Akbar's arrangement the last thirteen were detached from the

Chaklâ. Nawwâb Sâbit Khân and Râjâ Dilârâm were the two last Chakledârs of Sikandarâbâd. The Parganahs of Jewar and Pahâsû were first separated off the Chaklâ by the Marhattâs about the year 1748 A. D. Thereafter, whoever paid the largest premium got the lease of a Parganah from the king, and the Chaklâ was abolished. This town was for some time the centre of the fief of Vazîr Najîb-ud-dowlah, and it was the scene of several battles during the disorganization of the Empire. It was in the vicinity of this town that the Marhattâ force was attacked and routed by Saadat Khân, Viceroy of Oudh, in the year 1736 A. D., and it was the suburbs that the Jât army of Bharatpur encamped in 1764, whence it fled across the Jamnâ after Sûrajmal had been killed and Jawâhir Sing defeated by the king's troops.

During the Marhattâ rule a brigade of General Perron's troops was stationed at Sikandarâbâd for facilitating the realization of revenue from the turbulent Gûjars in its neighbourhood. Immediately after the battle of Alîgarh, the late Colonel James Skinner was located at this town, together with his 1,200 sowârs, to protect the road between Delhî and Alîgarh, and to keep the country clear of marauders. The Colonel, soon after he had posted himself at Sikandarâbâd, received a communication from the Marhattâ Jâgîrdâr of Mâlâgarh to quit the district, which the Jâgîrdâr claimed to be in his jurisdiction. Skinner's reply was a defiance, and its result an attack from Mâlâgarh; a fierce battle took place in the neighbourhood of Sikandarâbâd, in which Skinner was victorious.

The town was originally parcelled into fourteen wards, each called after the clan which occupied it. Large patches of land around it had been granted free of rent to the first settlers, and these grants do not seem to have been questioned by the succeeding sovereigns; 1,526 bîghâs are still held free of rent, and 2,935 bîghâs were resumed under Regulation II. of 1819.

In the mutinies of 1857 Sikandarâbâd suffered more than any other town in the district or perhaps in the division. It was plundered, sacked and burnt by the Gûjars, Râjpûts and Musalmâns of the neighbouring villages. On the restoration of order, such of the villages as were proved to have taken a part in the plunder were heavily fined, the total of the fine being four lakhs of rupees, of which one moiety was subsequently remitted. No portion of the fine, however, was paid to the plundered people. Sikandarâbâd is again a flourishing town. Its population is 18,350 persons, amongst whom a colony of Bhatnâgar Kâiths are the most prominent and the Julâhâs (Musulmân weavers) the most numerous.

Munshi Lachman Surûp, a large landed proprietor and an Honorary Magistrate, is the leading member of the Kâith clan.

This town is famous for the manufacture of cloth (chiefly *pagrîs*) and for the Sanskrit calendar which its Pandits prepare and issue annually for the use

of the astrologers and others in the neighbourhood. The public institutions of Sikandarâbâd are the following :—

1. The Tahsîl office. This building was constructed in 1865, at a cost of Rs. 14,017, of which sum Rs. 13,700 were paid from the fines realized from the villages which participated in the plunder of the town in 1857, and the remainder from the savings of the Chaukîdârî Fund.

2. The Dispensary, constructed at a cost of Rs. 1,392, in 1867, from the Local Funds. The monthly cost of the Dispensary is Rs. 72, of which five-sixths, being the Native Doctor's salary, are paid by Government, and the balance from subscriptions.

3. The Anglo-Vernacular School, held in a rented house. This school is kept up on the grant-in-aid system, at a cost of Rs. 84 per mensem, and gives instruction to 67 boys.

4. The Tahsîlî School, held in a rented house. This institution gives education in Urdû and Hindî to 134 boys, and its monthly cost is Rs. 42-12-0. It is one of the best schools of its class in the North-Western Provinces.

The Police Station occupies a part of the Tahsîlî building.

The Chaukîdârî tax, under Act XX. of 1856, was in force in the town till May 16th, 1872, when the town was enrolled as a Municipality under Act VI. of 1868. The houses in the town are mostly *katchâ-pakkâ*, or made of burnt bricks and clay mortar.

For accommodation of travellers there are four native sarâis in the town, besides a dâk bungalo, an encamping ground, and a parâo in the suburbs. The water in the wells of the town is generally sweet, and the health of the people is good. A branch of the Church of England Mission is stationed at Sikandarâbâd. The tombs of Chishtî Burhân-uddîn and Bandgî Shâh Husen, which are held in high reverence by the Muhammadan population, are situated in the suburbs. The former is said to be nearly 400 years old, and the latter about 250. Amongst the Hindû temples, the oldest and most renowned is that of Jhârkhandî Mahâdeo, which is said to have been founded simultaneously with the town.

Among literary persons of the present time is Munshî Hargopâl, surnamed Taftah, a Kâith resident of Sikandrâbâd. He is a famous Persian and Urdû poet.

32. *Adah.*

This town is five miles to the east of Sikandarâbâd, and is situated in the Parganah of the latter name. It is about five miles to the west of Bulandshahar. It was the head-quarters of a Parganah in the time of Akbar, who fixed its revenue at 5,13,081 *dâms*, or Rs. 12,827, and attached it to the Sûbah and Sirkâr of Dehli. The name of the town is assigned by tradition to the fact of a colony of Ahars having settled in it about 600 years ago. It is still inha-

bited by a number of persons of that caste, whose ancestors were styled Choudhrîs. While it was the head-quarters of a Parganah several respectable Musalmân families made the town their home, and their descendants are still holders of rent-free patches of land in its suburbs.

The population of Adah is about 1,618 persons, but there are no public institutions in the town.

33. *Til Begampur.*

Munshî Mangal Sen is evidently wrong in supposing that the addition of "Begampur" to the old name of "Til" has been since the time of King Shâh Alam, who is stated to have assigned a jâgîr of twenty-two villages to Fakhar-un-nissâ Begam, sister of Mohi-uddîn, a nobleman of Dehlî, and that the said addition was owing to the assignee having adopted her head-quarters here. We find the whole name (Til Begampur) in the Ayîn-e-Akbarî, which was written nearly 200 years before Shâh Alam's accession to the throne.

Til Begampur was a Mahâl of the Sirkâr and Sûbah of Dehlî, and paid a revenue of 3,70,371 *dâms*, or Rs. 9,259, per annum in Akbar's time. This town is said to have been in possession of the Bhattî Râjpûts ever since the time of Prithîrâj, when a large colony of their clan came to this district from Bhattiânah across the Jamnâ, and settled in it after having expelled the Meos. The last Bhattî proprietors of the Muhammadan faith, which the family had adopted during Alamgîr's reign, turned rebels in the disturbance of 1857, and their villages were consequently confiscated and given in reward to Mr. Thomas Skinner for good services. The population of the town is 1,253 persons, and the Halqâbandî School is its only public institution.

The Parganah of Til Begampur was absorbed into that of Sikandarâbâd in 1844, and the town has since become a moderate sized village. Its distance from Sikandarâbâd is four miles to the north-west.

The following are copies of an inscription tablet placed on an old Bâori (pond) about 300 yards to the south of the town :—

بسم الله الرحمن الرحيم

اين چاه و چهنال در عهد ظل الله في العالمين محمد همايون بادشاه
غازي خلد خلافته بدولت وعون همت شجاع الدين امير فقيرعلي بيگ بهادر
بنياد ساخت مهتادتو ابن باسدها كهتري * بتاريخ غره يوم الجمعه في شهر
جمادي الثاني سنه خمس اربعين تسع ماة *

The year is 945 *Hijri* in the Persian inscription, and 1595 *Samvat* (equal to 1538 A. D.) in the Sanskrit version. The Sanskrit inscription is deciphered to be as follows :—

६ ० । श्रीगणेशायनमः अविरल मद जल निबहं भ्रमर
कुलानेक सेवित कपोलं । अभिमत फल दातारं कामेशं गण

पतिं बंदे ॥ १ ॥ अथ शुभ संबत्सरे ऽस्मिन् श्रीनृप विक्रमादित्य राज्ये संबत् १५९५ शाके १४६० वर्षे मार्गसिर मासे शुक्लेपक्षे दशमी तिथौ शनि वासरे उत्तरा नक्षत्रे बरियान नाम योगे शुभ मुहूर्त्ते वर्त्तमान राज्य जोगिनी पुरे पातिसाह हुमाऊं आज्ञा प्रवर्त्तमाने तस्य आज्ञाकारी अमीर फ़क़ीर अलीबेग वर्त्तमाने क्षत्रियान्व गडियलपुरे गोत्रे श्री स्याम तत्पुत्रादिना तस्य पुत्र राजाधिराज परम वैश्नव षट् दर्शन आसीत तत्पुत्र महतादित्तू वापीकारिता। बाही कराई। आचंद्रार्कांत् पुत्र पौत्रैः सह शुभं भूयात् ॥

Translation of the above.—"Salutations to Ganesh. I pray to Ganpatî, about whose temples hover a host of bees to taste the juice which exudes from them, who grants the desired objects and who on that account is called Kâmesh. This reservoir was founded by Mahtâ Dittû, Khattrî of the Garialpur clan, son of Khat Darshan, the Mahârâjâdhirâj of the progeny of Syâwa, in the reign of King Humâyûn, when Amîr Fakîr Alî Beg was the Governor, the *Samvat* year of Vikramâditya being 1595 and the Shâkâ year 1460, on Saturday the the 10th of the light fortnight of Mârgsir, when the Yoginî was in the east, and the moon in the Uttrâ asterism and Baryân Yog. May the descendants of the founder be in prosperity while the sun and moon exist!"

34. *Kakor.*

This is a very thriving town, in consequence of a number of Mârwâri traders having taken up their abode in it. Trade in cotton is largely carried on, and the traders in that commodity are the money-lenders of the surrounding villages as well. A large market is held every Friday, and the population is about 3,590 persons. The streets and suburbs are uncommonly dirty, there being no municipality or other agency to look after them.

The present name is attributed to the fact that during the time of Pirthîrâj the Karori (collector of revenue) of the district had his head-quarters here. The former name is not known now. The town is twelve miles to the south of Sikandarâbâd, to which Parganah it belongs, and the same distance to the south-west from Bulandshahar. The metalled road leading from the last-named town to Jhâjhar runs about half a mile to the east from Kakor. A well-conducted Halqâbandî School, in which 47 boys learn Urdû and Hindî, is the only institution in this town.

35. *Dâdrî.*

This town is at present the head-quarters of the largest Parganah in the district. It is situated on the Grand Trunk Road, eleven miles to the

north-west of Sikandarâbâd, and twenty-one miles to the south-east of Dehlî. The Railway Station of Dâdrî, which is connected with the town by a metalled road, is one mile to the southward. About one hundred years ago Dâdrî was a common village tenanted by Bhattî Gûjars. In the disorganization of the Mughal Empire, Dargâhî Sing, Gûjar, of the neighbouring village of Katahra, obtained from Vazîr Najîb-ud-dowlah the office of Chormârî, for checking the thieves and plunderers, whose leader his father, Shambhû Sing, was. To bribe him still further, the king's officers procured for him the title of Râo and the *muqarrarî* lease of 133 villages, of which he had forcibly or fraudulently possessed himself, at an annual jamâ of Rs. 29,000. Dargâhî Sing established his head-quarters at Dâdrî, constructed a fort, bâzâr and other buildings, and raised the village to the size and importance of a town. The *muqarrarî* lease was recognized by the Marhattâ rulers, and after them by the British officers. Râo Ajît Sing, grandson of Dargâhî Sing, was in possession of the lease at the time of the introduction of the Company's rule. He was allowed to hold it at the above jamâ for his life. He died in 1819 A. D., and then the lease lapsed to Government. The villages were settled with their respective proprietors, and a pension of Rs. 500 per mensem was fixed for Râo Roshan Sing, the eldest son of Ajît Sing. The villages comprised in the *muqarrarî* were at the same time formed into a separate parganah.

During the mutiny of 1857 Roshan Sing's sons and brothers behaved disloyally. Two of them were capitally punished, and whatever property they possessed was confiscated to Government.

For the accommodation of travellers there is a *katchâ* sarâî in the town, and a dâk bungalo, parâo and encamping-ground in its vicinity. The Police Station and a Halqâbandî School are the only public institutions of Dâdrî. Its population is 2,426 persons, and a small market is held at it every Monday.

36. *Sûrajpur.*

While the imperial road between Dehlî and Alîgarh went through Dankour and Kâsnah, a sarâî was established on it about six miles to the north-west from the latter town by a Kâith named Sûraj Mal. The exact time is not known, but it was probably in Jahângîr's reign. The sarâî rose to a flourishing town, which was named after the founder, but during the decline of the Empire it became the scene of frequent depredations at the hands of the surrounding Gûjar communities, and was for that reason deserted by all the residents, except the poor Bhathiârahs (inn-keepers) and a few Gûjar families. On the introduction of the British rule Sûrajpur again rose to eminence, and became the head-quarters of a Thânah, Tahsîl and Munsifî. All these offices were subsequently removed to Sikandarâbâd, yet Sûrajpur remained a fairly thriving town. The zamindârî was conferred, under the Khânah Khâlî system, on the Bhathiârahs and Gûjars who had adhered to it in its worst days.

Sûrajpur belongs now to Parganah Dâdrî, and is situated five miles to the south of the town of Dâdrî and four miles in the same direction from the Railway Station of the latter name. The town is generally unhealthy, the site being in a valley and surrounded on all sides by a rivulet. The river Jamnâ is about three miles to the west. The population of the town is 2,342 persons, and the Police Station and a Halqâbandî School are its only public institutions. A market is held every Tuesday, and the Baniâs are the prominent residents. The town of Sadar Sarâi, famous for the battle which took place in the suburbs between British and Marhattâ troops a week or ten days after the capture of Alîgarh, is six miles to the west of Sûrajpur. The Sarâi was built by Hâjî Sadar Shâh, in the reign of Aurangzeb, in the year 1116 Hijrî, as evident from the following inscription which is placed on its gates:—

السلام علیک ای مهمان ما * خوش قدم رنجه نمودي جان ما
گر بخواهي وقت تعمیر سراء * تا نو گویم بشنو ای اهل هداء
در زمان بادشـــاه دین پناه * آنکه اورنگ زیب عالمگیر شاه
غازي‌الدین‌خان بهادر را وزیر * آنکه حاجي صدرشـاه بےنظیر
کرد او آباد از فضل خداے * شاهپور و صدرپور و این ســـراے
دل بتاریخش دعا کرد از حلیم * گفت منزل از صـراطا مسـتقیم
ورنه دانی تو حساب ابجده * یک هزار و یک صد و بُد شانزده
از محمدشاه نظم مثنویست * کو پسر از حاجي پیر معنویست

Translation.—" Peace on thee my guest, thou hast done well to come here. Shouldst thou wish to know the date of the building of this Inn I will tell you, hear it—it was in the reign of the Emperor, the defender of the faith, named Aurangzeb Alamgîr, whose Vazîr was Ghâzi-uddîn Khan Bahâdur, that Hâjî Sadar Shâh built, by favour of the Almighty, this Sarâi and the villages of Shâh pur and Sadarpur. When the heart prayed for the date the Halîm spoke it was "a stage in the straight way" از صراطالمستقیم. Shouldst thou not know the method of calculating by Abjad, then know the year to be one thousand one hundred and sixteen. These verses were composed by Muhammad Shâh, son of the Hâjî".

A mosque in this town, built by King Muhammad Shâh in the year 1133 Hijrî, is in bad repair. Its inscription is the following:—

محمدشاه چون مسجد بنا کرد * بتاریخش مراقب شد دعا کرد
شـــده إلهام از درگاه موجد * عبادتخانه گو تاریخ مســـجد

As a monument of the battle of the 12th September, 1803, the solitary grave of a Christian officer stands in the large plain between the villages of Chalahrâ and Nayâbâs, about two miles from Sadar Sarâi. The head-stone of this grave seems to have been stolen away.

37. *Jârchah.*

This town is situated in Parganah Dâdrî, and is eight miles north from Sikandarâbâd, seven miles east from Dâdrî, and twenty miles north-west from Bu-

landshahar. The main Ganges Canal runs about one mile to the north of Jârchah. The correct name of the town is said to be Chârchah (four wells), because, says tradition, four large wells had been sunk on the site by the founder before the village was built. The founder is said to have been Sayad Zenulâbidîn, who obtained from Mubârak Shâh, the Sayad Emperor of Dehli, a maafî of 3,500 bîghâs, on the express condition that he would oust the Mewâtîs, then the most turbulent and detested class of people, from the hamlets which stood on the spot. The four wells constructed by Zenulâbidîn are still extant, and his descendants were in enjoyment of the grant till the year 1857, when they participated in the plunder of Sikandarâbâd, and thereby lost the maafî by confiscation. The town is famous for the fecundity of mango groves in its suburbs. The total number of mango trees is about 5,600. The sharers of the maafî at the time of its confiscation were several hundred, each having a separate patch of land in his possession, but very few of them succeeded in proving their innocence or saving their property from the general confiscation. The village was sold by auction, and it fetched the large price of one lakh and seventy-eight thousand rupees.

A Police Chowkî and a Halqâbandî School are the public institutions of Jârchah. A market is held every Wednesday, and the population is 4,502 persons, of whom the Sayads (of the Shîah sect) are the most prominent. The present proprietors are Lâlah Sheo Sing Râe of Dehlî and the heirs of Karam Alî Khân, late Tahsîldâr of Ghâziâbâd.

A tax, under Act XX. of 1856, has recently been introduced into the town to provide for its watch and conservancy.

38. *Dankour.*

This town is the capital of a Parganah which is called after it. It is situated on the old imperial road from Dehlî to Alîgarh, and is ten miles to the south from Sikandarâbâd and twenty miles to the south-west from Bulandshahar. The stream of the Jamnâ is at present about two miles to the south from the town, but there are vestiges enough to show that it must have flowed at some past period just under its walls. According to local tradition Dankour was founded by, or in honour of, Drona (vulgarly called Dona), the preceptor of the royal youths of Hastinâpur, and one of the principal warriors of the Mahâbhârat. Its correct name is said to have been Dronakour. A *pakkâ* tank and a temple still exist, and are called Donâchâr (Drona Achârya). That Drona ever lived at the spot is not corroborated by the Mahâbhârat or by any authoritative legend, and that he did not die here is evident from the Drona *parva* of the Mahâbhârat, which says that he was killed in the great battle at Kuru Kshetra.

The following legend of the Mahâbhârat may probably account for the tradition of Dankour being the abode of Drona. It is stated that when the repu-

tation of Drona as an archer spread far and wide, the sons of several Râjahs waited on him at Hastinâpur to learn archery. Amongst them was the son of a Bhîl Râjah, whose home was in the *forests bordering on the Jamnâ river*. Drona declined to give the Bhîl prince lessons in the use of the bow, because the Bhîls were cow-stealers and hereditary enemies of the Aryâs (the noble followers of the Veda). Thus disappointed, the Bhîl Râjah's son returned to his home, and there having made a clay image of Drona, began to practise archery by its side. In fact he adopted the image as his lifeless tutor and paid it the reverence due to a preceptor. By constant practice he became a good archer and his fame reached Drona. To see what success the lad had made, in spite of his refusal to instruct him, Drona went one day to the Bhîl Rajah's residence, and satisfied himself that the prince had acquired great proficiency in archery. He questioned the lad as to the means of his success, and was told it was mainly due to the reverence paid to his image. Thinking that the Bhîls under so skilful a leader might be very formidable enemies of the Aryâs, and wishing to avoid the possibility of such a result, Drona asked the prince to promise him a favour. The promise was readily given, and then the Brâhman warrior commanded the prince to cut off the forefinger of his right hand. The Bhîl lad, true to his word, prepared himself for the mutilation, but Drona was so struck by his ready submission that he ordered him not to cut the finger, but to vow that he would never use it in shooting. This promise was accordingly made, and is said to be still respected by the caste people of its maker. This may or may not be true, but the popular notion is that the Bhîls still consider it a sin to use the forefinger in shooting with the bow and arrow. In short it is very probable that the clay image of Drona was made somewhere near the present site of Dankour, which answers the locality described in the Mahâbhârat, and that the tradition of the place being Drona's residence is founded on the above legend. Dankour is a thriving town and a large grain market. Its population is 5,423 persons, of whom the Baniâs are the most prominent.

A Police Thânah, a Halqâbandî School, a Post-office and the Chaukîdârî establishment are the public institutions of this town, and a market is held in it every Sunday.

The ruins of the large fort built by Qayâm-uddîn Khân, in Akbar's reign, are still visible, and a mosque more recently constructed stands on it.

According to the "Ayin-e-Akbarî" Dankour was a Mahâl of Dastûr Baran, Sirkâr Dehlî, Sûbah Dehlî, and paid an annual revenue of 10,16,682 *dâms*, or Rs. 25,417.

39. *Jhâjhar.*

This town of Parganah Dankour is situated at fifteen miles to the south-west of Bulandshahar, ten miles to the south-east of Dankour, and thirteen

miles to the south of Sikandarâbâd. A metalled road connects it with the head-quarters of the district, *viâ* the Railway Station of Cholâ. Its population is 5,632 persons, of whom the Balloch Musalmâns and Dhûsar Baniâs are the most prominent. A market is held on Tuesdays, and the Chaukîdârî establishment under Act XX. of 1856, the Halqâbandî School, the Post-office and the Police Thânah, are its public institutions. The Chaukidârî tax yields Rs. 1,696 per annum, which is expended in providing for the watch and conservancy of the town. The founder of the town is said to have been a Balloch, by name Sayad Muhammad Khân, and its correct or original name to be Bhâjar (the settlement of deserters), because the runaway people of all castes and of different places were induced by the founder to settle here. The date of foundation is supposed to be a few years after Taimûr's invasion. The ninth in descent from Sayad Muhammad Khân is the present proprietor of the town (Ghulâm Ghaus Khân). Sayad Muhammad Khân is said to have accompanied Humâyûn from Rorî Bhakkar, to have distinguished himself as a military officer in Akbar's reign, and to have obtained from the latter Emperor the title of Ghâlîb Jang. Of his twenty-two sons, several founded new villages, and their progeny are largely scattered in the neighbourhood. Jhâjhar was, prior to the mutiny of 1857, the home of several hundred troopers of the Balloch caste in the British army. With few exceptions the houses and shops in this town are katchâ.

40. *Kâsnah.*

This town is said to have been built by Râo Kânsal, the leader of a large colony of the Bhattî Râjpûts from Jaisalmer, and a nobleman of the court of Dehlî in the reign of Prithîrâj. It stands on the left bank of the Hindan and about four miles to the east of the Jamnâ. The remnants of a brick fort and of other large buildings indicate the former greatness of the town. The old imperial road between Dehlî and Koil (Alîgarh) passed through it, and the fall of its grandeur is due to the depredations of the surrounding Gûjar communities during the disorganization of the Mughal Empire.

In Akbar's time Kâsnah was a Mahâl of the Sirkâr and Sûbah of Dehlî, and paid a revenue of 15,22,315 *dâms* (or Rs. 38,058) per annum. It remained the head-quarters of a Parganah up to the year 1844, when the Parganah was absorbed into the surrounding ones. It now belongs to Parganah Dankour. Sikandarâbâd is nine miles to its east, and a katchâ road connects them. The present population of the town is 1,768 persons, amongst whom the Shekhs and Agarwâl Baniâs are the more prominent. The zamîndârî belongs to these two castes, and they are also rent-free holders of about 2,700 bîghâs of land in the suburbs. The Shekhs are the descendants of Shekh Chûhar, who obtained a maafî of 2,500 bîghâs in Taimûr's time, and the Agarwâls are the des-

cendants of Râjâ Raghu Nâth Dâs, who was favoured by one of the subsequent Emperors with a maafî of 200 bîghâs. These two families ousted the Bhattîs (descendants of Râo Kânsal) from the town, and the latter thereafter took up their abode in Mouzâ Ghorî, where their progeny still reside.

Kâsnah is a poor and filthy town. The Shekh Maafîdârs are in very reduced circumstances, and the Baniâs too are not well-to-do. A market is held each Monday, and the Police Chowkî and a Halqâbandî School are the only public institutions. An escape of the Bulandshahar Branch of the Ganges Canal falls here into the channel of the Hindan.

Besides the remnants of a large brick fort in the town, the ruins of a smaller one, called Gadhî Pathânân, lay about half a mile to the north, and of a mud fort about 500 yards to the east. The tomb of Ikrâm Khân, a costly building of red stone, is still in a condition that, if slightly repaired, it may last several generations more. Ikrâm Khân was one of the officers entrusted by Emperor Shâh Jahân with the superintendence of the building of the fort of Dehlî.

41. *Bilâspur.*

This town is worthy of notice for its being the head-quarters of the Skinner Estate founded by the late Colonel James Skinner, C. B. It belongs to Parganah Dankour of Tahsîl Sikandarâbâd, and is six miles to the south from the head-quarters of the Tahsîl. The Railway Station of Sikandarâbâd is only two miles to the north from Bilâspur, and a metalled road runs between them. A splendid garden, attached to the family mansion of the Skinners, is maintained in good condition, and adjoining the mansion is a strong fort, about 200 yards from the town. One of Colonel Skinner's sons, the late Mr. Thomas Skinner, held this fort during the troubled times of 1857, and by his determined conduct was of much use in re-assuring the well-disposed population of the neighbourhood. He received handsome rewards from Government in recognition of his services, in the shape of confiscated villages. He died in 1864, and was succeeded in the property by his son T. B. Skinner. Unhappily this young man came into possession of a fine estate early in life and was unfitted to fill the position he was placed in; surrounded by bad advisers he became overwhelmed with debt, and finally he was pronounced, at the suggestion of the Collector, unfit to manage his affairs, and the estate passed into the hands of the Court of Wards.

The population of Bilâspur is 3,160 souls, and the proprietorship of its lands belongs to an old family of Pathân residents The town is famous for its numerous mango gardens and for the market held at it every Saturday.

The Halqâbandî School and the Post-office are its only public institutions. The town is one of the maafî estates included in the jâgîr of Colonel James Skinner, whose heirs receive the revenue from the old proprietors.

CHAPTER VII.

PRINCIPAL CASTES AND PROMINENT FAMILIES.

Almost every tribe of the higher classes in this district has a tradition, mixed with more or less of myth, relating to the date and cause of its settlement here, and its origin and former history. Very frequently the most unreasonable legends and improbable facts are related to connect the origin of a clan to an honourable source. Advantage is sometimes taken of the accidental coincidence of its designation with the name of some illustrious individual of old, or with the sound of a word which answers in meaning the desired object. On the other hand, when the disparagement of a clan is the object of the inventor, similar devices are adopted to give the story an appearance of probability. As a rule, the spurious traditions are seldom admitted by the unconcerned, but those who are immediately concerned adhere to them as firmly as possible.

Save the Brâhmans, who are admitted to be the descendants of the priests invited by Râjâ Janmejaya, of Hastinâpur, in the first century after the war of the Mahâbhârât, to assist him in the snake sacrifice and other religious duties, from different and distant quarters of India, no other *twice-born* class dates back its advent to this district beyond 800 years. With few exceptions all the Râjpût clans claim to have settled here as conquerors of the tract now occupied by them The Jâts do not seem to have come in large numbers or in any other capacity than that of cultivators. The abilities of a few leading individuals raised them to a prominent position. Gûjars, who, I believe, are the progeny of the aborigines and Aryans, have been the occupiers of the Jamnâ valley from pré-historic times. The menial classes have also their legends, but they seldom relate their emigration from other parts of the country. Chamârs, the most numerous caste without exception, forming nearly a sixth part of the whole population of the district, declare themselves to be the oldest inhabitants of the tract.

All the traditions agree that during the eleventh century of the Christian era, Dor Râjpûts were the most powerful clan between Mîrath and Koîl, and that during the following century, when the Dor power was on the decline, the Mînâ Meo tribe, who were in all probability one of the aboriginal classes, either pure or mixed, became the most numerous and turbulent. They were a lawless people, and when their depredations could no longer be borne by the other classes, Râjpûts were invited from different quarters by the Râjâs of Delhî, and sometimes by the oppressed communities, to expel them. The Mînâ Meos were severely persecuted on all sides for nearly fifty years—1170 to 1220 A.D. They seemed once to have been extirpated, but in the commotions

which followed the downfall of the Hindû dynasty of Delhî, they again acquired power, and were not finally expelled from the district till the reign of Emperor Bulban, when extraordinary severities were adopted against them. Remains of their forts and villages are still extant.

I proceed now to give an account of each of the prevailing castes and of the rise and fall of their principal families.

(*I.*)—*Brâhmans.*

Like the highlanders and lowlanders of other countries, the Brâhmans of India are divided into two large branches—the Panch Gour and the Panch Drâvid; the former inhabiting regions north of the Vindhya hills, and the latter the districts to their south. Each of these branches is divided into five sub-branches. The Panch Gour sub-divisions are :—

(1) Sârswat, belonging to the tract bordering on the Saraswatî river; (2) Gour, supposed to be the original inhabitants of Gour or Bengâl; (3) Kânya-kubj, people of the country around Kanouj; (4) Maithal, occupiers of Mithlâ or Tirhut; and (5) Utkal, of modern Orissa. The Panch Drâvid are:—(1) Mahârâsht, of the Marhatta country; (2) Kârnâtak, belonging to the Karnâtak District in the Dakhan; (3) Drâvid inhabitants of the Drâvid tract; (4) Tailang of Tilangânâ; and (5) Gurjar of Gujrât. These divisions and sub-divisions are not very ancient; they were adopted by the Shaiva reformer, Shanker, about twelve hundred years ago. No two of the sub-divisions mess together or intermarry with each other, and each has a number of minor divisions. Besides the ten classes and their branches, there are several other clans of Brâhmans which are called extra or local; such as the Chowbey, Mâgadh, Ahbâsî and the like, and again there are the half castes and mixed castes in every division.

(*a.*) *Gour Brâhmans.*—In the Bulandshahar District the most prominent and numerous class of Brâhmans are the Gour. According to their own traditions they came here from Bengâl, their native land, in the first century after the Mahâbhârât, at the invitation of Râjâ Janmejaya of Hastinâpur, to officiate at the great sacrifice undertaken by him for the annihilation of the serpent kind, in retaliation for the death of his father, which resulted from snake-bite. It is asserted that, having received largesses and assignments in land from the Râjâ, these Brâhmans adopted the neighbourhood of Hastinâpur as their home, and did not go back to Bengâl. The truth of this tradition is doubtful. It is not corroborated by any reliable record; on the contrary, the Mahâbhârât clearly says that the Brâhmans who officiated at the snake sacrifice *returned to their homes* after having received the gifts The total emigration of a clan is highly improbable, and yet such must have been the case if the story of the Gour Brâhmans is correct, for they have no kinsmen now in Bengâl. It has been conjectured that Gâr was the ancient name of the country about Dehli, and

that the Gour Brâhmâns have taken their name from it. This conjecture would have refuted the above tradition very well, but the difficulty is to trace the name of Gâr in any Sanskrit work. For further discussion on the subject the reader is referred to Elliott's Glossary, articles "Gour" and "Tagâ."

Among the Gour families of the district, the Choudhrîs of Shikârpur are the most pre-eminent, both for their possessions and social status. Their leader is Choudhrî Lachman Sing, an Honorary Magistrate and a large landed proprietor, and perhaps the richest zamîndâr in the district. It is admitted by all that his is the oldest respectable family in the district. It possessed a Chourâsî (tract of eighty-four villages) from time immemorial, and the town of Govindpur Kantâin, on the ruins of which stands Shikârpur, was its capital. The Chourâsî was free of rent till the end of the tenth century, when the Dor Râjâs assessed it for the first time. The earliest misfortune which befell the family, and which is still remembered by its members, was during the disorder consequent on the Ghorî invasion. The head of the family was murdered and his villages taken possession of by the Tagâ Brâhmans. The descendants of the murdered chief succeeded, in the third or fourth generation after him, in recovering their former estates and importance, but in the commencement of the Mughal dynasty they again lost both. This time they were victims of the cupidity of Shekh Mansûr, a nobleman of the imperial court, who desired to make himself master of the Chourâsî. Abandoning all honourable means of satisfying his desire, the Shekh resorted to treachery. He invited the head Choudhrî and his principal kinsmen to a friendly feast at his house and there barbarously murdered them. He then easily took possession of the villages comprised in the Chourâsî, and gave them new names, to indicate their foundation by Muhammadans. Several of those villages still go by double names, partly Hindû and partly Musalmân, such as Abdullahpur Hulâsan, Muhammadpur Ganorî, Rahmânpur Karîrah, &c. Shekh Mansûr, however, was not allowed to enjoy the Chourâsî long. The present Choudhrî relates with pride how Nânak Chand, the son of Mansûr's victim, learnt archery in his boyhood to avenge his father's death, and, while yet hardly out of his minority, slew the Shekh with an arrow in the streets of Dehli in broad daylight. Nânak Chand was apprehended on the spot and taken before the Emperor, who, considering his age, motive, and courage, and the Shekh's treachery as well as general bad character, not only pardoned the youth but also restored to him his ancestral estates.

In Akbar's time Parganah Shikârpur was given in jâgîr to the Sayads; and this circumstance was again a cause of trouble to the Choudhrîs. They again lost their importance. But the Sayads offended Emperor Aurangzeb by joining his brothers in the dispute for the throne, and their jâgîr was consequently resumed, and the management of the Chourâsî restored to the Choudhrî family. In Farrukhser's time Choudhrî Gopînâth, ancestor of Lachman Sing

in the seventh generation, built the masonry Sarâi and Ganj of Shikârpur, which still belong to his descendants. Of the original Chourâsî Choudhrî Lachman Sing owns now twenty-three villages, and his kinsmen twenty-two more, the rest being in possession of strangers. Lachman Sing rendered good services in the mutiny of 1857, and was rewarded by Government with the proprietorship of two villages assessed at Rs. 2,000 as annual jamâ.

There are thirty-six villages more owned by Gour Brâhmans in this district. The forefathers of the present proprietors of most of these were priests of Râjpût proprietors, from whom they obtained the proprietary right in religious gift.

(b.) Nâgar or Gujrâti Brâhmans.—This clan, like the Gours, claim their descent from the priests who were invited from Gujrât by Janmejaya to assist being him in the snake sacrifice at or in the vicinity of Hastinâpur. They are divided into two branches, *viz.*, Badnagrâs and Vishan Nagrâ, the former being the superior of the two. The Nâgars, or Badnagrâs, unlike the Vishan Nâgrâs, have renounced almstaking, and this circumstance constitutes the difference in their rank. The Nâgars of Ahâr declare that this town, when it was the capital of the province, was assigned, together with a number of villages around it, to their ancestors by Janmejaya. They lost the greater part of the villages during the rule of the Dor Râjâs and Afghân kings. Two members of the family turned Musalmâns in the reign of Aurangzeb, and succeeded by that means in securing for themselves and their descendants the hereditary office of Choudhrî of the Parganah, to the exclusion of their Hindû kinsmen. The Hindû Nâgars are now proprietors of two villages, and the Musalmâns of three. Some of the latter became rebels in 1857, and lost their property in the town of Ahâr, which, after confiscation, was given in reward to Râjâ Gursahâi Mal, of Murâdâbâd.

The Vishan Nagrâ Gujrâtîs number altogether about 1,000 souls in the district, of whom the majority reside in the town of Sathlâ, and the remainder in Anûpshahar. Bâlûjî, the richest banker of Anûpshahar, is the head of the Nâgar or Badnagrâ clan.

(c.) Tagâ.—No satisfactory account of the origin of this caste has been found as yet. According to their own story they are a branch of the Gour Brâhmans, but some of them contend that they belong to the Kâshmîrî or Sâraswat branch. Like the Bhuinhârs of Banâras, they attribute their degradation in the Brâhmanical list to the alleged fact of their forefathers having accepted charity in land and adopted agriculture as a profession. Like the Gours and Nâgars, they believe their settlement in this district to date so far back as the first century after the war of the Mahâbhârat. The designation Tagâ, according to their tradition, is a corruption of Tyâgâ, which in Sanskrit means either "excommunicated" or "receiver of gifts," or "one who abandons a custom." Whatever

may be their claim, Tagâs are generally supposed to be the offspring of a Brâhman father by a low caste mother. One story is to the purport that, having been tempted by the munificent gifts offered by a certain Râjâ to married Brâhmans, a Gour bachelor took into his company a common prostitute to the Râjâ's court, to pass as a married man and obtain the gift. The device succeeded, but was soon afterwards discovered, and then, to escape the Râjâ's displeasure, the Brâhman kept the prostitute for good as his wife. The progeny of the two imitated the pure Brâhmans by wearing the Tâgâ (or Brâhmanical cord), and hence they were called Tagâs, or Brâhmans in no other respect but that of wearing the cord. As an argument in support of this story, it is insinuated that Tagâ women are still uncommonly fond of ornamenting their person,—a peculiarity said to have been inherited from their original ancestress. The clan is divided into two branches—the Bîsâ and Dasâ, or full caste and half caste. One branch does not mess or intermarry with the other, and widow marriage is common among the half caste only. The Tagâs of the Bulandshahar District belong to the superior branch.

Every tradition connected with the subject shows that, immdiately after the Ghorî invasion, the Tagâs were a predominant people in the northern and eastern Parganahs of this District. They seem to have been expelled from these parts, and to have taken their abode in Mârwâr, during the sovereignty of the Chowhân dynasty at Delhî. But as soon as that dynasty was overthrown and the foreign conqueror had taken them into favour, they returned with fresh vigour to their former home, and not only recovered their lost possessions, but also usurped a number of villages from their neighbours. They seized upon the greater part of the Gour Chourâsî of Shikârpur and formed a new Chourâsî of their own in Parganah Sayânah. In later times they were ousted from their possessions by the Gûjars in the western Parganahs, by the Gours in Parganah Shikârpur, by the Chowhâns in Parganah Agoutâ, and by the Jâts in Parganah Sayânah. They own now only twenty-three villages. The leading family resides in the town of Sayânah, and more than half of its members have been Musalmâns since the time of Aurangzeb. Tagâs are reputed as a very patient and industrious class of cultivators, but very litigant also.

(d.) Gautam.—There are very few Brâhmans of this class in the Bulandshahar District. They seem to have settled here about 200 years since, and are proprietors of six or seven villages. The chief family resides at Mouzâ Sehrâ in Parganah Sayânah. They class themselves among the *Maithals* of the tenfold division, and declare their emigration from Ruhelkhand, but do not know how and when their ancestors left Mithilâ.

(e.) Rahtî or Bohrâ.—In their own country (Mârwâr) these Brâhmans are all Pedallîwâl, or the original inhabitants of Pâlî. They are a branch of

the Gour Brâhmans, but are so completely separated from the latter, that there is no intermarrying or messing together between the two. Rahtî Brâhmans, as well as Rahtî Banîâs, settled in the Duâb at the end of the last century. Their profession in the beginning was almost exclusively lending money on interest. They commenced the trade on a small scale, but during the dark age of the Dîwânî Courts, they made their fortune by means of forgery and usury, and are now the most enterprizing merchants in the North-Western Provinces. In virtue of the severe sale laws, they acquired the proprietary right of a number of villages in every district. They are a detested class, in consequence of the want of compassion and honesty which characterizes them. The appellation of Rahtî is applied to these people in consequence of the peculiarly wheeling interest which they charge on their loans, Rahat being a Persian wheel. They are also called Bohrâs, or money-lenders, and Kâiyâns, from making a frequent use of the interrogative *kâîn* (what, wherefore, why) in their colloquial. It is rather strange that Sir Henry Elliott could not discover the origin of the word Kâiyân, as he says in his Glossary under the article Bohrâ. The term is now used as a reproach to those who follow the practice of the Rahtîs in displaying a meanness in money dealings or examining trifling accounts with too great minuteness. Another name given to these Brâhmans is Athbariâ, which means a person dealing weekly, and it owes its origin to the practice of realizing the interest weekly, which the Rahtîs followed when they first settled in these provinces. The Rahtîs are scattered in small numbers all over the district, but the richest of them reside in the town of Khurjâ.

According to Colonel Tod, who bases the statement on the Annals of Mârwâr, the Pallîwâl Brâhmans held the domaîn of the city of Pâlî when, in 1156 A.D., Seojî, son of the Emperor of Kanouj, and founder of the Râthor dynasty in Râjpûtâna, passed it on his return from a pilgrimage from Dwârikâ to the Ganges, and by an act of treachery took possession of it. In subsequent years, when Mârwâr was invaded by a Muhammadan king, "a general war contribution *(dand)* being imposed on the inhabitants, the Pallîwâls pleaded *caste*, and refused. This exasperated the Râjâ, for as their habits were almost exclusively mercantile, their stake was greater than that of the rest of the community, and he threw their principal men into prison. In order to avenge this, they had recourse to a grand *chândî*, or 'act of suicide;' but instead of granting their object, he issued a manifesto of banishment to every Pallîwâl in his dominions. The greater part took refuge in Jaisalmer, though many settled in Bîkâner, Dhât, and the valley of the Sindh."

The same author says that the Pallîwâls never marry out of their own tribe; and, directly contrary to the laws of Manu, the bridegroom gives a sum of money to the father of the bride. Curiously enough, they worship the bridle

of a horse, a custom which, added to the fact of the most ancient coins found in Râjasthân being in the Pâlî character, and bearing the effigies of the horse, affords the antiquarian a ground for the supposition that the early colonists of the region were emigrants from Scythia. Colonel Tod had little doubt that the Pallîwâls were the remains of the priests of the Pâlî race, who in their pastoral and commercial pursuits had lost their spiritual power.

Unlike other castes, Rahtîs mix and eat with the Mahâ Brâhmans, or those who accept gifts for the dead within thirteen days after death. The other castes always avoid touching a Mahâ Brâhman.

(f.) Chowbe or Mâthur.—In this district there are only a few families of this class of Brâhmans residing in the town of Dânpur, and they are chiefly money-lenders. They came here during the good days of the Badgûjar family of Anûpshahar.

This clan is excluded from the tenfold division. They are, properly speaking, local Brâhmans, their sanctity being confined to the city of Mathurâ, as that of the Mâgadhs is to Magadh or Gayâ. The principal divisions of the tribe are the Karuâ (bitter) and Mîthâ (sweet); they do not intermarry or mess together. The Karuâ are the best of the two and they are divided into sixty-four *gôts* (families), of which six are the *Kulîn*, or well-descended. The Chowbes of Dânpur belong to the latter class.

(g.) Sanâdhya.—Except the Pandâs of Râmghât and Belon, there are very few families of Brâhmans of this clan in the district. They are a branch of the Kânya Kubja, or Kânojia. They intermarry with the Gours in the Mîrath Division, and with the Kânojias in Etâwah and Mainpurî. The marriages for some time were not on equal terms,—that is to say, the Gours and Kânojias married Sanâdhya girls, but did not give their own daughter to a Sanâdhya. The distinction is now being obliterated by degrees. Although attempts have been made to give definitions or derivations of the word Sanâdhya, none of them is satisfactory. One derivation is from the roots "*san*" (austerity) and *âdhya*" (wealth), a conjunction of which applied to a Brâhman would mean "one possessed of the wealth of religious austerities."

(h.) Bhâts.—Bhâts are said to be the progeny of a Brâhman by a Sûdrâ woman. One branch are called Brâhma Bhât, their profession being the recitation or composition of poetry in praise (and sometimes in disparagement) of individuals. Another branch are called Jagâs, and they are the pedigree-keepers of Râjpûts in particular, and of other castes in general. The third class are called Châran, and they are the bards and heralds of Râjpûts. The last are not to be found in these provinces, but they are numerous in Râjputânâ, where they are the best protectors of property in transit from one place to another, and where they have long sustained their character as the surest guarantees of agreements of independent chiefs or of private individuals. In case of any one intending to

break an agreement guaranteed by a Châran, or to plunder property entrusted to his care, the Châran first holds out the threat of committing *tyâg* (suicide); if not listened to, cuts some of his limbs; and if still disregarded, plunges the dagger into his own heart or into the heart of one of his children or other member of the family. The disgrace which the suicide of a Châran entails on the family or individual against whom it is committed is considered very great, and hence the Châran's threats are much dreaded.

The town of Jewar in this district has a colony of the Jagâ Bhâts.

Brâhma Bhâts were, not long ago, rent-free assignees of five villages in the district. Mouzâ Zenpur of Parganah Agoutâ had been granted to Sâhib Râe, Bhât of Dâsnah, by King Muhammad Shâh; Mouzâ Bajâun, in Parganah Dibâî, was granted to another Bhât by Mâdho Râo Sindhia; whilst Mouzâs Râkhsot and Daryâpur, in Parganah Shikârpur, had been held rent-free by Bhâts from the time of the Dor Râjâs of Baran, and Mouzâ Bhatolâ, in Parganah Sikandarâbâd, from the time of Sikandar Lodî. Except Zenpur, which is still held rent-free by the heirs of Sâhib Râe, the other four villages have been resumed, but their proprietary right is allowed to be vested in the ex-assignees.

II.—Kshattrî or Râjpût.

Whatever may be the conjecture of ethnologists as to the identity or otherwise of the present Râjpûts with the Kshattrîs of old, the tribes immediately concerned do not in the least doubt that the two designations are synonymous. According to their own belief they are the descendants of the gods representing the Sun, Moon, and Fire. They are divided into three grand races, *viz.*, the Sûraj Vansh, or Solar race; the Chandra Vansh, or Lunar race; and the Agni Vansh, or Fire race. The first two are contemporary, being the progeny of two of the grandsons of Brâhma, the Adam of India. The third is said to be of comparatively recent origin, the tradition in respect of it being as follows:—Some time after the Mahâbhârat, the Solar and Lunar races having become degenerate and too weak to protect their people from the depredations of foreign invaders or of internal outlaws, the Brâhmans contrived to produce a new and more powerful race of Kshattrîs. With this view, they performed a great sacrifice at Mount Abû; the gods were propitiated and the solicited boon was granted. Four warriors came out of the sacrificial fire and fulfilled the expectations held of them. The descendants of one were called Chowhân, of another, Pramâr, of the third, Solankî, and of the fourth, Parihâr. This legend is not mentioned in any of the Purâns or the Mahâbhârat, and hence it is not considered unquestionable. The production of human beings from fire is certainly a mystery, but what lse can we call the descent of man from the Sun or Moon, or the churning of

the ocean which produced the Moon, the goddess of wealth, the elephant of the king of gods, a horse, and several other things. As a rational interpretation of the legend, it is conjectured that the Brâhmans were displeased with the Kshattrîs, probably on account of their inclination to adopt the Boudh religion, or at least of the indifference with which they listened to their advice to oppose the spread of that faith, which was fatal to their influence; that they therefore styled the Kshattrîs degenerate, and to serve their own purpose gave a religious importance to the four chiefs who first embraced their cause. The new or regenerated race have always intermarried with the other two races, and this fact is one of those which are urged in contradiction of the supposition that the former were Scythian conquerors or some other foreign people. The three Kshattrî races are each of them sub-divided into various tribes, each claiming its origin from as honourable a source as possible, and believing most firmly in its own traditions. Of these numerous tribes 36 are considered the principal or royal, and of these royal families there are several lists, no two of which agree. The following are the Râjpût tribes residing in the Bulandshahar District:—

(a.) Badgújar.—This tribe belongs to the Solar race, and is one of the principal 36, according to most of the lists. It claims its descent from Lava, the elder son of Râma, and is the most prominent in this district, both for numbers and possessions. Its people occupy the four eastern parganahs in large numbers and are proprietors of 288 villages, besides extensive tracts in the adjacent districts of Alîgarh, Badâûn, and Murâdâbâd. A complete account of the tribe is given in Sir Henry Elliott's Glossary, under the article "Birgûjur." According to the *Ashrafnâmah*, a Persian autobiography written by Ashraf Khân, son of the late Thâkur Dûnde Khân, the Lâl Khânî Badgûjar who so obstinately opposed the British troops at Kamounâ in 1806, this tribe settled here in the last quarter of the twelfth century A. D. The history given in the *Ashrafnâmah* is to the purport that Kour Partâp Singh, son of the chief of *Deoti*, in the Mâcherî or Râjor District in Râjpûtânâ, was one of the allies who took part in the campaign led by Prithîrâj, of Dehlî, for the conquest of Mahobâ in Bundelkhand. While on his way to the latter place, with a force of ten thousand cavalry, Partâp Singh is said to have halted at Pahâsû, twenty-five miles south-east from Bulandshahar, and to have been petitioned there by a woman of the Kahâr caste to help her in obtaining the release of her husband, who had been confined by the Mînâ Meos of Kheriâ, a village about three miles off. On having learnt that the Mînâs were several thousands in number, and that they had recently grown so powerful as to defy with impunity the strength of their ruler, the Dor Râjâ of Koil, and to commit excesses on their neighbours, Partâp Singh seemed to be inclined to refuse the prayer, but on being warned by the petitioner that the refusal would bring on him ignominy for

having transgressed the rules of Râjpût gallantry, he granted her the prayer and almost immediately invested Kheriâ. The Mînâs defended the place obstinately, and succeeded in killing or wounding a tenth part of the invading force before they were ultimately defeated and destroyed. The Kahâr however, whose release was the object of the invasion, was killed in the affair. His wife burnt herself as a *Satî*; and as she ascended the funeral pile, she implored heaven that to the descendants of the gallant Partâp might be granted the sovereignty of the country around the scene of her immolation. For the cremation of the killed and the cure of the wounded Partâp Singh encamped, after the battle, for a few days at Pahâsû, and was rewarded during that period by the Dor Râjâ of Koil with the hand of his daughter in marriage and the zamîndârî of one hundred and fifty villages, about Pahâsû, in dowry. Leaving his new wife at Pahâsû, Partâp Singh proceeded to Mahobâ and there distinguished himself in the battles which took place between the Dehlî and Bundelkhand armies. The Mahobâ Râjâ was finally defeated and the victorious Prithîrâj returned to his capital. But Partâp Singh, instead of going back to his native land, settled for good at Pahâsû. During the decline of the Dor power, which rapidly followed these events, Partâp Singh extended his possession over "thousands" of villages in the neighbourhood and became a *great Râjâ*. The head-quarters of the principality are said to have been removed from Pahâsû to Choundherâ, about nine miles off, by Bînrâj, grandson of Partâp Singh. According to Colonel Tod (see Chapter II. of his Annals of Amer,) Badgûjars were owners of the principalities of Deotî and Râjor till about the year 1730 A. D., when Sawâî Jai Singh, of Jaipur, added them to his own dominions.

Ashraf Khân has omitted to detail the rise and fall of each of the several branches of Partâp Singh's progeny. He has confined his narrative to the Lâl Khânî branch, to which he himself belonged. This branch, according to his version, took its origin from Lâl Khân, the eleventh in descent from Partâp Singh. Lâl Khân was not a Musalmân, as his name would seem to imply; his original name was Lâl Singh, but having obtained the title of "Khân" from Emperor Akbar, he substituted it for the patronymic Singh. His son, Sâli Vâhan, obtained from Shâh Jahân the zamîndârî of sixty-four villages about Pahâsû, and his grandson, Etmâd Râe, embraced Islâm in Aurangzeb's reign. The *farmân* under which the zamîndârî was granted is dated the 17th *Shavvâl* 1049 *Hijrî*, and that document designates the estate as Parganâh Sâlivâhanpur. Etmâd Râe lost, through his imbecility or carelessness, the estate during his lifetime, but Nâhar Alî Khân, the seventh in descent from him, recovered it in the reign of Shâh Alam. The *farmân* granted by the last-named king is dated the 24th of *Safar* 1188 *Hijrî*, and it designates the estate as Talluqah Pîtampur. How Nâhar Alî Khân and his nephew (Dunde Khân) opposed the British

rule, and how their estates were confiscated and afterwards disposed of by Government, has already been stated in pages 18 to 22 of this Memoir. Bâqar Alî Khân, great-grandson of Nâhar Alî Khân, is now owner of twenty-two villages, called Talluqâh Pindrâwal, in this district. Mardân Alî Khân increased his property by means of purchase chiefly at auction sales, and his sons and grandsons are now proprietors of one-hundred and twenty-four villages in this district and of about sixty in the districts of Mathrâ and Alîgarh. His principal descendants are:—

Kour Vazîr Alî Khân, son of Mardân Alî Khân.	... Talluqdâr of Dânpur	...	22 villages.
Zahûr Alî Khân, ditto	... Ditto Dharampur,	29	„
Mahmûd Alî Khân, ditto	... Ditto Chhatârî ...	42	„
Nawâb Faiz Alî Khân, Bahâdur C. S. I., and four brothers, grandsons of Mardân Alî Khân.	... Ditto Pahâsû ...	31	„

Besides the Lâl Khânî family there are several others of Musalmân Badgûjars in the district who were once possessed of large estates, but are now of no consequence. The family of Kasair, which till very recently possessed the large Talluqah of Chakâthal, has dwindled into insignificance. The Talluqah is now possessed by Jwâlâ Baksh, Brâhman, whose father acquired it by purchase from Rânî Mahâ Kour, whose servant he was. The validity of this purchase was disputed by Mahâ Kour, and after her by her sister Rattâ Kour and others. After twenty years' litigation the matter was finally settled by the Privy Council in favour of the purchaser's son. The case was one of the most remarkable which have arisen in the district. It has again been revived by Rattâ Kour on some legal technicality. The family is called Sâbitkhânî, from the fact of its having been converted by Nawwâb Sâbit Khân, the famous Governor of Koil, in the reign of Muhammad Shâh. Another influential family of Badgûjar Musalmâns (also Sâbitkhânî) was that of Pilkhanâ. Its influence ended with Râo Daulat Singh, whose Talluqah was bought at auction by Mardân Alî Khân in 1815.

Except some of the Lâl Khânîs, all the other Badgûjar Musalmâns still adhere to most of the Hindû customs. They do not intermarry in their own *gotra*, or kill kine. They generally give two names, one Hindû and the other Muhammadan, to their children, and follow their Hindû kinsmen in painting and worshipping at their doors, on weddings, the figure of the Kahârî woman, by virtue of whose blessing they believe their ancestors originally acquired influence and power in this part of the country.

Of the Hindû Badgûjar families, the chief was that of Anûpshahar, the rise and fall of which has been mentioned in the chapter on principal towns (under Anûpshahar). Partâp Singh, the founder of the clan, had five sons, *viz.*:—

(1.) Basant Pâl, whose descendants are still owners of Talluqah Majholâ, in the Budâûn District.

(2.) Budhan Deo, whose descendants are still owners of Talluqah Jadwâr, in the Badâûn District.

(3.) Hâthî Shâh, whose descendants are proprietors of Talluqah Naroli, in the Murâdâbâd District.

(4.) Rânûjî, whose descendants hold Talluqah Barolî, in the Alîgarh District.

(5.) Jâtûjî, whose descendants are proprietors of Talluqahs Chatârî, Pahâsû, Dharampur, and Dânpur, in this district.

Almost all the Badgûjars of Bulandshahar, whether Hindû or Musalmân, are divided into five families, *viz.*, (1) Lâl Khânî, (2) Ahmad Khânî, (3) Bikram Khânî, (4) Kamâl Khânî, and (5) Râimânî. The Muhammadan designations were adopted during the reign of Jahângîr.

(b.) Bhâl.—This clan is a spurious branch of the Solankî Râjpûts. Their own assertion is that they are descendants of Sârang Deo, a nephew of the Râjâ of Gujrât, who took service under Prithîrâj of Delhî, with whom he was distantly connected. Sârang Deo being killed in the war which Prithîrâj waged against the ruler of Kanouj, his grandson was rewarded by the Delhî Râjâ with the fort of Kakour, thirteen miles south-west of Bulandshahar, together with the *jâgîr* of eight villages around it. Sârang Deo's great-grandson, named Hamîr Singh, took service with the Râjâ of Kanouj, and obtained through him the title of Bhâlâ Sultân (the lance wielder) from Emperor Shahâb-uddîn Ghorî. The pure descendants of Hamîr are stilled called Bhâlâ Sultân in the Gorackpur District. Kîrat Singh, the seventh in descent from Hamîr, distinguished himself in the expedition which Emperor Ghiâs-uddîn took against the Meos. With the Emperor's permission, he took possession of eighty-four of the villages vacated by the extirpated Meos in the vicinity of Bhotî Shâhâbâd, the old head-quarters of Parganah Khurjâ. He settled himself at Arniâ, a few miles to the south of Khurjâ, and divided the villages equally between himself and his cousins, who still resided at Kakour. During the reign of Khizar Khân, the *protège* of Taimûr, when this district was attached to Sûbah Sambhal, Khân Chand, the seventh in descent from Kîrat Singh, embraced the Muhammadan religion to please Daryâ Khân Lodî, the Governor of the Sûbah, and thereby secured his right to one-half of the estate against his brother, who claimed the whole. His Musalmân name was Malhâ Khân. His son, Lâd Khân, and nephew, Narpat Singh, removed their head-quarters to Khurjâ, when Emperor Akbar fixed the capital of the parganah at that town and gave them the office of Choudhrât. The descendants of these gentlemen are still styled Choudhrîs, whether Hindûs or Musalmâns. The chief of the Musalmân branch is at present Kour Azam Alî Khân, proprietor of forty-four villages. In the Hindû

branch are Choudhrîs Nonidh Singh, Udaya Singh, Lâl Singh, and Bijaya Singh, who altogether possess 32½ villages. A very complicated dispute between the first two of these proprietors was the subject of a civil suit, which, after having passed through the Courts in India, reached the Privy Council in appeal, and was finally decided by that tribunal in 1870. This was one of the remarkable suits in the district. It involved "a nice question of adoption," and existed for many years. As a rule, this tribe have adopted the custom of widow marriage, and is on that account looked down upon by the other tribes.

Colonel Tod's list of the sixteen branches into which the Solankîs are divided does not contain the Bhâl or Bhâlâ Sultân; and from the account of the parent stem given by him, Malhâ Khân would appear to have been the ancestor of a large clan of Solankîs who inhabited Multân and the surrounding country, and who, under the designation of Langahâs, were opponents of the Bhattîs on their establishment in the Indian desert about the ninth century A. D.

(*c.*) *Gahlot.*—This tribe is undisputedly one of the royal 36, and is divided into two principal branches,—the Sîsodhiâ and the Ahâriâ. The clan in Bulandsh har is of the Sîsodhiâ branch. They occupy in large numbers the north-western part of this and the southern part of the Mîrath District. Here they are proprietors of thirty-three villages, but none of them is a large Talluqahdâr or Raîs of any consequence. It is well known that the Mahâ Rânâ of Udeypur in Mewâr is the head of the Sîsodhiâ clan. They claim their descent from Shatru Ghan, half brother of Râma, and sometimes from Lava, one of the sons of the latter hero. The origin of the name Gahlot is said to be this, that when in the sixth century of the Christian era the ancestors of the Gahlots were driven by Nausherwân from their capital (Ballabhîpur in Gujrât), one of the queens took shelter in the hills and there gave birth to a son, whom she called Guhâditya, from his being born in a *guhâ* or cave. When this boy came to manhood he possessed himself of the principality of Idar. One of his descendants wrested Chîtor from the Râthors, and his progeny are still rulers of that place. The word Sîsodhiâ is wrongly supposed to be a corruption of Shiva Sudhia, a devotee of the god Shiva. It is derived from Sîsodhâ, the town in which the first ancestor of the clan settled, as Ahâriâ is from the town of Anandpur Ahâr, near Udeypur.

It is asserted that Partâp Chand, Gahlot, the conqueror of Chîtor, was married to a daughter or grand-daughter of Nausherwân, and hence the tradition that the Rânâs of Udeypur are descendants of that Persian monarch. The Gahlots of Bulandshahar state that their forefathers came here with Râo Khumân, *alias* Gobind Râo, son of the Râjâ of Chîtor, to serve his brother-in-law, the famous Prithîrâj of Dehlî. This statement is probably correct, for Gobind Râo, Gahlot, is often named in the Prithîrâj Rahâs as one of the principal leaders in the Dehlî army. He is said to have taken his residence in Mouzâ Dehrâ, near

Dâsnâh, in the Mîrath District, and to have settled his followers in sixty of the neighbouring villages, most of which are still held by the clan. These Gahlots are as good cultivators as their Jât neighbours. They behaved well during the mutinies of 1857. As an invective, it is asserted that the tribe derives its name from *gahlâ*, a slave girl, who gave birth to their progenitor, but there is no foundation for the truth of the story. The town of Gulâothî (originally, I suppose, Gahlotî,) was once in the centre of the Gahlot villages.

(d.) Jâdon of Yâdava.—This is the ancient Lunar tribe so conspicuously mentioned in the Bhûgwat and other Purâns and included in the royal 36. It took its origin from Yadu, the eldest son of Yayât, but was not of the primary consequence till the illustrious Krishna and his brother, Balrâm, became its leaders. The tribe originally occupied the Sûrsena District, the neighbourhood of Mathrâ, and the village of Batesar on the Jamnâ in the Agrâ District was for some time their capital. After having killed Kans, Krishna retired to Gujrât, where he established a strong principality and founded the city of Dwârkâ as its capital. The Yâdavas took a prominent part in the war of the Mahâbhârat, but fell shortly afterwards into a civil war amongst themselves. The family strife was so desperate that not a single member of the large progeny of Krishna is said to have survived it. This is of course an exaggeration, but there seems no doubt that during the civil war and immediately after the earthquake which is said to have occurred at its end, a number of Yâdavas escaped across the Indus, and some of them returned in after times to Mathrâ and other places. Elphinstone says: "Some Hindû legends relate that his (Krishna's) sons were obliged to retire beyond the Indus, and as those Râjpûts who have come from that quarter in modern times to Sindh and Kach are of his tribe of Yâdu, the narrative seems more deserving of credit than at first sight might appear. The more authentic account however (that of the Mahâbhârat itself) describes them as finally returning to the neighbourhood of the Jamnâ." And again, the same historian says:—"The great tribe of Yâdu, which is the principal, perhaps the only one which came from beyond the Indus, is the tribe of Krishna and of the purest Hindû descent. There is a story of their having crossed to the west of the Indus after the death of Krishna. One division (the Sâma) certainly came from the west in the seventh or eighth century, but they were Hindû before they crossed the Indus, and many of those who still remain on the west, though now Muhammadans are allowed to be of Hindû descent."

Colonel Tod was decidedly of opinion that the Afghâns are Yâdûs, not Yahûdîs or Jews. In his Annals of Jaisalmer he has very ably discussed the subject, and his conclusions are very much in accord with the traditions of the tribe. The progeny of Krishna, after their expulsion from Dwârkâ, are said to have founded several new kingdoms on both sides of the Indus. The most powerful of these was the principality of Baherâ, in the hilly country called Jâdon-kî-

Dâng, in the vicinity of the Indus. Râjâ Gaj, of Baherâ, extended his dominions westward and built the fort of Gajnî He was killed at Gajnî in an invasion made by the kings of Rûm (Syriâ) and Khurâsân, but his son Sâlvâhan escaped and built, in the Panjâb, the city of Sâlvâhanpur. Sâlvâhan subsequently recovered possession of Gajnî, and his descendants ruled Afghânistân till the advent of the Musulmâns from Arabistân. The Chakattâ or Chughtâî tribe of Mughals are supposed to be the descendants of Chakitû, one of the great-grandsons of Sâlvâhan, and a number of the present Pathân clans are said to have taken their origin from the progeny of that great Râjâ. In the eighth or ninth century, the Jâdons were driven from the Panjâb, and then they established themselves in the Lakhî *jangal*, where they founded successively the towns of Tannot, Derawal and Jaisalmer. In the decline of their power several of the Jâdons gave origin to Jât clans, and several mixed themselves with other castes. The pure of the tribe were afterwards called Bhatîî Jâdons.

During the late Sitânâ expedition it was discovered, in confirmation of Colonel Tod's opinion, that a tribe of the Pathâns in the Yûsafzaî country are still called Jaddûns, and that their traditions describe them as originally a Yâdava colony from Gujrât.

The Jâdons of Bulandshahar belong to the clan which never strayed far beyond the ancient limits of the Sûrsena country. They were in possession of the kingdom of Byânâ for a long time, and when expelled from there they established Karo'î, Srî-Mathrâ and Sabalgarh on the Chambal. Jâdons of this class are found in large numbers in the Districts of Mathrâ, Agra and Alîgarh. In Bulandshahar they are proprietors of twenty villages and cultivating residents of as many more. The present head of the clan in these provinces is the Râjâ of Awâ Mîsâ, in Zilâ Mathrâ.

Sir Henry Elliot seems to have been misled into the supposition that the Jâdons of these provinces have generally adopted the practice of second marriage. The remark is correct in respect of some of the inferior branches, such as the Nârah clan, which occupy twelve or fifteen villages in this district, and are said to be descendants of Amar Singh, Jâdon, of Bahorâbâs, by a Nâyan (barber woman), and of the Bagrî clan about Bharatpûr and Bândâ. There are many other tribes who derive their origin from the Jâdons, but go by other names. Several of the Jât tribes were also originally Jâdons, and the Sinsinwâls of Bharatpûr are the prominent among them. The Ahars, who occupy a number of villages in this district, also call themselves Jâdons of an inferior stock. Jâdons of these provinces intermarry sometimes with other Râjpût tribes, but, as a rule, they retain the custom of intermarriage amongst themselves which prevailed at the time of Krishna, although they incur reproach for it from other Râjpûts. As far as the Jâdons of this district are concerned there is no widow marriage among them.

(e.) Chounkarzâdah.—The assertion of this clan is that they are Jâdons of the Karolî family, but according to a vulgar invective they are descendants of a Jâdon by a *chokrî* or slave-girl. By their own tradition they settled at and in the vicinity of Jewar in this district in the beginning of the twelfth century of the *Samvat* era, about 1046 A.D., when the Mewâtîs were the most numerous and detested caste in these parts. They were invited under their leader Dhûpâl Singh from Tahangur, near Bharatpûr, by the Brâhmans of Jewar to take advantage of the opportunity of wresting from the persecuted Mewâtîs as many villages as they could. Dhûpâl and his descendants possessed themselves of seventy-eight villages, which subsequently formed a *Chowrâsî*, and of which thirty-four are still held by the clan. During the Marhattâ and Jât rule, though of short duration, the Chounkars were dispossessed of several villages by their Jât neighbours. They are divided into two families,—the Arbhaiyâ and the Râwat, and are called Choudhrîs by way of distinction. The house of Dayânatpûr is the chief amongst the Arbhaiyâs, and that of Jewar amongst the Râwats. Both behaved loyally during the mutinies of 1857, and were rewarded in landed property by Government. Amongst the Râwats, Choudhri Har Sâhae Singh of Jewar is the most respectable at present.

(f.) Bhattî or Jaiswâr.—This is one of the Jâdon clans which returned from beyond the Indus in the seventh or eighth century. They settled first in the Panjâb and afterwards in the Indian desert about Jaisalmer. A large number of them were converted to Muhammadanism by Emperors Qutab-uddîn and Alâ-uddîn. Jaisalmer is still held by the Hindû Bhattîs, but their brethren in the Hissâr District have mostly become Muhammadans. The Bhattîs, or rather Jaiswârs as they are called, after having left their home of Bulandshahar, declare that they came here under their leader Kânsal, and according to some under the brothers Deo and Kârey, in the time of Prithîrâj, and that, as usual, they took possession of a number of villages after having ousted their Meo occupants. The present town of Kâsnah is said to have been founded by the abovenamed Kânsal, and to have remained for several generations the capital of his descendants. They once possessed 360 villages on both sides of the Jamnâ. A majority of the clan have become Gûjars. The Râjpût Jaiswârs are now proprietors of forty villages in this district, but none of them is of any note. They are divided into two clans,—*viz.*, Bhattî proper and Jaiswâr. The former, whose leading family resides in Mouzâ Dhom, near Dâdrî, is the superior of the two, the other clan having adopted the custom of intermarrying with the spurious Râjpûts. The Gûjar and Musalmân Bhattîs behaved badly in the mutinies of 1857 and lost their estates on that account; the principal amongst the former were the descendants of Râo Dargâhî Singh of Dâdrî, and amongst the latter the proprietors of Til Begampur.

(g.) Bais.—One of the Sûraj Vansh tribes and reckoned amongst the selected 36. They say that they came here from Dondiâ Kherâ in Oudh during the time of the Muhammadan kings of Dehlî, and settled in Karanbâs on the right bank of the Ganges. The house of Karanbâs is considered as one of established respectability. Its members are now proprietors of eighteen villages in Parganahs Dibhâî and Anûpshahar. They behaved well during the mutiny of 1857. The ancient home of these Râjpûts was Mâlwâ, and the most renowned among their ancestors was Sâlvâhan, the founder ofthe Shâkâ era.

(h.) Prumâr or Panwâr.—One of the Fire-sprung Râjpût tribes. The great Vikram and Bhoj, of Ujain, were the most remarkable of the Râjâs of this tribe. In the District of Bulandshahar they possess only four villages. They came here during the reign of the Tughlaq dynasty and settled at Mouzâ Kâhrâ, of Parganah Baran. The descendants of Syâm Singh, the founder of the Kâhrâ family, till recently held the copper *Sanad* which was granted to him by the Tughlaq emperor.

An inferior branch of this tribe are the Khidmatiâs or Chobdârs, who are supposed to be the offspring of a Panwâr by a low-caste woman. Food or water touched by a Khidmatiâ is not eaten by any high-caste Hindû. They are proprietors of four villages in Parganah Baran and intermarry among themselves. According to the "Ayîn-i-Akbarî" a thousand men of this tribe guarded the environs of the palace of Akbar. With regard to their characteristics, Abul Fazl says:—"the tribe was formerly notorious for cunning and roguery, and "former monarchs deemed them incorrigible, but now by His Majesty's disci-"pline they are famous for their good order and honesty." Their chief was called Khidmat Râe.

(i.) Tonwar.—This tribe belongs to the Lunar race and claims its descent from Tomhâr, the grandson of Shatânîk and great-grandson of Janmejaya. Princes of this tribe are said to have reigned at Dehlî, after the Mahâbhârat, for 1,783 years, after which they were dispossessed by some other dynasty. According to the Ayîn-i-Akbarî, Anik Pâl re-established the Tonwar dynasty, and the sovereignty of Dehlî remained in his line for 437 years, *viz.*, from *Samvat* 429 to 866. Bahad Pâl, the tenth Râjâ of the dynasty, is said to have founded the town of Bhadsânah, which together with 45 other villages in Parganahs Pûth and Garhmuktesar are still inhabited by his descendants. The Tonwars of Bulandshahar belong to the branch of Bahad Pâl. A large number of them are Musalmâns, who state that their ancestor, Nâgal Singh, was punished for some fault by Emperor Qutub-uddîn Ebak with the loss of an ear and with forcible conversion. Bûchâ Nâgal (hamlet of the earless), a village about four miles to the west of Bulandshahar, is said to have been founded by the above-named Nâgal Singh, and it was till very recently inhabited by the Tonwar Musalmâns. These Musalmâns intermarry now with the Jhojhâs, a low class of

Muhammadan converts, and are for that reason expunged from the Râjpût list.

The Hindû Tonwars of Barâl, seven miles north from Bulandshahar, misbehaved during the commotion of 1857, and were punished on that account with the forfeiture of their landed property; the whole village was confiscated and granted in reward to Râjâ Govind Singh of Hâtras.

(j.) Chowhâns.—This is one of the four Fire-sprung races, and it is included in the royal 36 tribes. The illustrious Prithîrâj was the most renowned Râjâ of the tribe. Their ancient seat was Sambhar, on the banks of the salt lake of the same name near Ajmer, but they acquired the sovereignty of Dehlî and Ajmer through adoption.

All the Chowhân clans in the North-Western Provinces claim their descent from the twenty-one grand nephews of Prithîrâj. Nîmrânâ, in the Alwar territory, is now the chief seat of the tribe in its original name, though the Hârâs of Kotâ and Bûndî and the Khîchîs of Râghogarh are also pure Chowhâns. In the Bulandshahar District the clan is said to have settled at Senthâ, twelve miles north of Baran, a few years after the overthrow of their dynasty at Dehlî. A colony of them removed in after years from Senthâ to Bâdlî, across the Jamnâ, and again from Bâdlî to Chalahrâ, on the left bank of that river. Kâlû, a member of the Bâdlî family, was married to a daughter of the Tonwar zamîndâr of Barâl. With the aid of the Tonwars, and of his own kinsmen at Senthâ, Kâlû took possession of several Tagâ villages around Agoutâ and his abode in that village. He and his son were beheaded, on the complaint of the Tagâs, by the Governor of Sikandarâbâd. His grandson, Patrâj, assassinated the governor, and to escape the consequences embraced Islâm at the instance of the emperor. Patrâj was not only pardoned the offence, but also taken into the imperial favour and rewarded with the title of Arakrâi and the proprietorship of thirty-two villages belonging to the Tagâs.

These thirty-two villages constituted the famous Battîsâ of the Agoutâ Chowhâns. Eight of them were held by the descendants of Patrâj and twenty-four by the progeny of his three Hindû brothers. This fraternity grew very turbulent during the decline of the Mughal Empire; the Marhattâ Government was obliged on their account to remove the head-quarters of the parganah from Senthâ to Agoutâ. Very few of the original thirty-two villages are now owned by the Chowhâns, but their total landed property in the district consists of forty-five villages, *viz.*, 17 in Parganah Agoutâ, 8 in Parganah Khurjâ, 16 in Parganah Dâdrî, 2 in Parganah Sikandarâbâd, and 2 in Parganah Dankour. The Chowhâns of Sadarpur and Chalahrâ, in Parganah Dâdrî, have adopted widow marriage, and have therefore been expelled from the tribe.

From the genealogy of the Mainpurî Râjâs given by Mr. Growse in his memorandum on the castes of that district, it appears that Râjâ Dalel Singh, who

died about forty years ago, was of the Agoutâ family. He had been adopted by the widow Rânî of Sultân Singh of Mainpurî.

(k.) Dor.—This clan is a branch of the Pramâr tribe, and they profess to have come here at the end of the tenth century from the middle Duâb. Every tradition confirms their having been the most powerful people between Koil and Mîrath during the whole of the eleventh and a part of the twelfth century. Hardatta Dor was the ruler of the district at the time of Mahmûd Ghaznavi's ninth expedition, and almost all the old forts, now ruins, in this district are believed to have been built by him or his descendants. On the decline of the Dor power the Mînâ Meos took possession of a large number of their villages in the middle of the twelfth century; but their power was not completely broken until the invasion of Shahâb-uddîn Ghorî. Shortly before the said invasion the Badgûjars had expelled them from the parganahs in the south and east of Bulandshahar, and the Gahlots had treated them in the same way in the western parganahs. The tribe is almost extinct in this district; they hold now only small shares in two villages of Parganah Ahâr and one of Parganah Dibâî, and their Muhammadan kinsmen a small share in the town of Bulandshahar. (See BARAN in Chapter V.)

(l.) Barglâ.—This is a spurious branch of the Lunar stem. They are included in the miscellaneous class of Gorwâ, or Râjpûts who practise widow marriage. Their own tradition is that they are descendants of the brothers Drig Pâl and Bhattî Pâl, who emigrated from Indor in Mâlwâ and settled at Châinsâ on the right border of the Jamnâ, in the Dehlî District, during the time of Prithîrâj. From Châinsâ Drig Pâl is said to have removed his head-quarters to Wailânah in Parganah Dankour, and Bhattî Pâl to Wair in Parganah Sikandarâbâd. The clan occupies now fifty-two villages, of which thirty-two are in this district and twenty across the Jamnâ. A large number of them have been Musalmâns since Aurangzeb's time. As a rule, the Barglâs, both Hindû and Musalmân, are a misconducted tribe, and they were disloyal during the mutiny of 1857. Their chief villages, Wailânah and Wair, together with eight others, were confiscated to Government and then sold by auction or given in reward to others.

(m) Kachwâhâ.—This tribe claims its descent from Kush, one of the two sons of Râm Chandra, and is among the royal 36. Their original country was Narwar, whence a colony settled at Amer, modern Jaipur, in the middle of the tenth century A. D. A sub-colony emigrated to the Duâb during the sovereignty of the Dors and occupied a number of villages in Parganahs Baran and Sayânah. They are now proprietors of only three villages in Parganah Khurjâ and cultivators of two in Parganah Baran.

The Râjâs of Jaipur and Alwar in Rajpûtânâ and of Lahâr and Rampurâ in the Jhânsî Division are of this tribe. Kachwâhâs of the Antarbed (Duâb) are often mentioned in the Prithîrâj Rahsâ to have assisted the Dehlî army

under their leade Pijjûn Râo. We find no large colony now of the clan in the Duâb, and it is probable therefore that the Kachwâhâs of this district were meant by the author of the Rahsâ.

(n.) Khattṛî.—It is difficult to determine the proper place for this tribe in the list of Hindû castes. Their own traditions show them to be pure Kshattrîs, but those traditions are not supported by authentic record, nor admitted by others to be true. Their assertion is that while Parasrâm was persecuting the Kshattrîs some of their women and children took shelter with the Brâhmans, who saved them by having declared before the persecutor that they belonged to their family, and by admitting them to mess with themselves. The Sâraswat Brâhmans still partake of food cooked by a Khattrî, and this fact is brought forward in corroboration of the truth of the tradition. The *sanskâr* (religious ceremonies) of the tribe are more regular than those of the Râjpûts, and this circumstance is also in their favour. But, on the other hand, the want of written authority to support the tradition, and the entire exclusion of the caste from the Râjpût tribes, are arguments against them.

There is no doubt that all the Khattrî clans are, comparatively, modern emigrants from the west, or the vicinity of the Indus. It is also an undisputed fact that the Sâraswat of the fivefold division of the Panch Gour Brâhmans and priests of the Khattrîs are very particular in their religious observances, but indifferent as regards partaking of food prepared by persons of other castes. Hence, if the Khattrîs are so scrupulous in the observance of ceremonies, and if the Sâraswat Brâhmans mess with them, these circumstances do not prove them to be Râjpûts. Their peculiar customs and modern emigration would rather indicate them to be one of the several Hindû tribes which occupied the Trans-Indus regions at the time of Alexander's advent. Might they not be the *Xathri*, who are recorded by the Greek historians to have been on the Chînâb when Alexander invaded the Panjâb?

The most prominent Khattrî family in Zilâ Bulandshahar is that of Ahmadgarh. It was founded by Râjâ Mâdhorâm, whom Mâdhoji Scindhiâ had rewarded with the *jâgîr* of Ahmadgarh. By the treaty of December, 1803, the *jâgîr* was confirmed for the sons of the assignee, who were to pay quit-rent upon it. The last of the sons of Mâdhorâm died in 1870, when the *jâgîr* was resumed and its revenue settlement made with his heirs.

Lâlâ Harsukh Râe, Mukhtâr of the Kuchesar family, was an influential and wealthy Khattrî at Bulandshahar. His nephews, Chunnî Lâl and Gopâl Râe, and an illegitimate son, have succeeded to his estates. Chunnî Lâl is the leading pleader of the Munsif's Court at Bulandshahar, and Gopâl Râe is a Tahsîldâr in the Sahâranpur District. A community of Bhâtiâ Khattrîs inhabit a large quarter of the town of Sikandarâbâd. Cloth-selling is their chief profession.

III.—Vaisya.

Under the fourfold division of the Hindû classes the Vaisya were the tillers of the soil, keepers of cattle herds, and traders in general. The Baniâs are now considered the pure Vaisya, although the majority of them claim their descent from Kshattrî progenitors. The Ahîrs are sometimes counted under this class, notwithstanding the existence of authorities which place them among Sûdras.

Baniâ.—This word is derived from the Sanskrit Banîj, which means "trade." As a class, the Baniâs in this country are characterized as cunning, faithless and pusillanimous. Numerous proverbs and anecdotes are current all over the country in illustration of these characteristics.

(a) Agarwâl.—This is the most numerous and prominent clan among Baniâs, and is divided into two branches, *viz.*, the Bîsâ or full caste, and the Dasâ or half caste. They claim their descent from Râjâ Uggrasen, Kshattrî, the founder of Agrohâ, now a ruined city in the Sirsâ District. The date of Uggrasen's reign is not known, but is supposed to be a few centuries after the war of the Mahâbhârat. It is asserted that he had eighteen sons, of whom seventeen were married to as many daughters of Bâsukî, the serpent king, and the eighteenth connected himself with the Gour Brâhmans. Each of these sons established a separate *gotra* (clan), and these *gotras* are still extant. The eighteenth became the priest of his brothers, and all renounced the military profession on account of its involving manslaughter. It is highly probable from this tradition that the Agarwâls are the offspring of a Kshattrî father by a foreign mother, for Bâsukî or Vâsukî is believed to have been the leader of a race from beyond the Indus.

The city of Agrohâ was captured and destroyed by Shahâb-uddîn Ghorî in the last quarter of the twelfth century, and the emigration of the Agarwâls to different provinces dates from that time. In remembrance of their descent from serpent ancestresses the Agarwâls still call a serpent by no other name but that of Mâmâ, or maternal uncle, and keep certain festival days expressly for its worship.

The Dasâs are said to be the progeny of the slave-girls of Uggrasen, and are called Qadîmî Dasâ, to distinguish them from the new half castes. They are also designated Râjâ-kî-birâdarî (the Râjâ's brotherhood), from the circumstance of Ratan Chand Dasâ having obtained the title of Râjâ and the post of Deputy Vazîr in the reign of Farrukhser at Dehlî. Ratan Chand was a resident of one of the Sayad towns of Muzuffarnagar and a neighbour of the Sayad Vazîrs of Farrukser. From his time the office of Qânûngo of most of the parganahs in this and the neighbouring districts has been held by the Dasâ Agarwâlâs. The new Dasâs are the Agarwâls who have been excommunicated on account of their misconduct chiefly in matrimonial matters. They form a separate class among themselves.

The pure or Bîsâ Agarwâls hold in this district the proprietorship of forty eight villages, and the following among them are the richest bankers:—

Toder Mal Dhanîrâm of Thorâ.
Lokman Kunjman of Ahmadpur.
Chiranjî Lâl of Aurungâbâd.
Amîchand of Khurjâ.
Dhanrâj Ganeshî Lâl of ditto.
Jogîrâm Phûl Chand of ditto.

Some of the pure Agarwâls follow the Jain religion and some the orthodox Hindû, but this difference of religions does not interfere with their messing together or intermarrying with each other. The Qadîmî Dasâs are exclusively followers of the orthodox faith.

(b.) Baranwâl.—A good deal has already been recorded about this tribe in the chapter on towns, under Baran or Bulandshahar. It will suffice here to say that, like the Agarwâls, the Baranwâls claim their origin from Kshattrîs. By the census report of 1865 it appears that there are more than twenty thousand persons of this clan in the districts of Murâdâbâd, Mirzâpur, Banâras, Gorakhpur, Azamgarh, and Jounpur, and as they all point to Baran to be the ancient seat of their forefathers, the fact shows the antiquity of the town of Baran or Bulandshahar. The emigration of the tribe to the above districts is assigned to the reign of Muhammad Tughlaq, of whose tyranny they were the selected victims.

From their own traditions the Baranwâls seem to be descendants of Râjâ Ahibaran, the founder of Bulandshahar. They were Qânûngos of the parganah from Akbar's time till the year 1844. One of their family became a Musalmân in the reign of Aurangzeb, and his descendants were for some time the most wealthy and influential residents of Bulandshahar. They still hold some maâfî patches and the village of Chândpur in the vicinity of the town, while their Hindû kinsmen are proprietors of a Ganj, a Sarâe, and several valuable houses in the town, and of two or three villages in the Parganah of Baran.

Jealousy being the predominant quality of the clan, they are generally on bad terms with their neighbours.

(c.) Rohtakî.—This class of Baniâs claim their descent from a Râjâ Rahat, who is said to have founded the famous city and fort of Rohtâsgarh. The town of Sayânah in this district is their chief place of abode, and some of them are opulent bankers. Shâdîrâm, the richest man in Sayânah, is the leader of the clan. He has recently purchased the proprietorship of three or four villages in the district

As far as the observance of religious rites is concerned, the Rohtakîs are ahead of the Agarwâls.

(d.) Chauseni.—This is considered a very low caste among Baniâs. Till very recently, all the higher castes refused to eat or drink things touched by a

Chousenî, but their rising wealth and influence are now fast doing away with the prejudice. They call Mathrâ the home of their forefathers, and they are very numerous in the southern parganahs of this district. Their progenitor is said to have been Chânûr, the most powerful of the wrestlers of Râjâ Kans, the enemy of Krishna; but Chânûr was progenitor of the Chamârs also, and this is probably the reason why Chousenîs are considered so low. One tradition calls them the descendants of Râjâ Phondâ, of Chanderî, by an unmarried woman named Kundalia, but it seems unfounded.

The Chausenîs are proprietors of five villages in this district, and some of them are very opulent money-dealers.

(e.) Dhûsar.—This clan was always reckoned in the Baniâ division; even Haimû or Hemrâj, Dhusar, the earliest opponent of Akbar's rule, went by no other title but that of Baqqal. But now theylay claim to a place in the Brâhmanical list. They have made out several stories in support of the claim, but none of them is admitted as true by the Brâhmans. Having failed in inducing the other castes to call them Brahmâns, they have adopted a new name for their caste, *viz.*, Bhârgava, or descendants of Brigû, which means, but indirectly, a Brâhman. They call themselves the offspring of Chimman Rishî, and derive the name of the caste from Mount Dhusî, where the Rishî is said to have dwelt. The assertion is not upheld by the reliable authorities, and no good reason is shown why they remained so long out of the Brâhmanical list if they were really the legitimate offspring of the abovenamed Rishî.

The town of Rewârî is exclusively the place whence the Dhûsar families, now found in different parts of the country, are said to have emigrated. The emigration in a majority of cases took place immediately after the overthrow of Haimû's power or his death.

In this district Jhâjhar is the only town in which any considerable number of Dhûsars reside. Penmanship is their principal profession; they have been Qânûngos of two parganahs in this district and of many others in other districts, since the time of the last Pathân emperor, whose prime minister the abovementioned Haimû was.

IV.—Sûdra.

The ordinary duty of a Sûdra, according to the Hindû Shâstar, was to serve the three higher classes, but in time of distress they were permitted to become artizans or handicraftsmen. It is difficult to discover now the designations under which the different Sûdra castes went in ancient days, or the equivalents of those designations under the existing system. A number of mixed classes are evidently included in the present Sûdra lists, and it is a mistake to suppose that all the twelve *kamîns* (menials) provided for the service of each village community by the Hindû system of administration were Sûdras. Although

the number and names of the *kamîns* are not everywhere the same, yet the following twelve are found in the majority of lists :—

1. The Kâistha, or accountant.
2. The Nâpit, or barber.
3. The Kumhâr, or potter.
4. The Dhâmak, or smith.
5. The Bârdhakî, or carpenter.
6. The Dhîmar, or fisherman.
7. The Ghâtik, or huntsman.
8. The Rajak, or washerman.
9. The Mâlin, or garland-maker.
10. The Bhât, or genealogist.
11. The Chamâr, or worker in leather.
12. The Vaidya, or physician.

Each of these castes is sometimes called Sûdra and sometimes a Lom or Priti Lom (mixed class). There is a well-grounded conjecture that the Sûdras were the aborigines of India, but the Brâhmans will not admit it. The following are the principal Sûdra castes in the Bulandshahar District.

(a.) Ahîr or Abhîr.—With reference to the profession of cattle-keeping which this tribe followed in ancient times, they are sometimes reckoned in the Vaisya class, but in the prophetic portion of the Bhâgwat they are said to be the future Sûdra sovereigns of Magadh. Manu calls an Abhîr the offspring of a Brâhman by a woman of the Ambasht or medical class, and the Brâhma Purân says he is born of a Vaisya mother by a Kshattrî father. The Ahîrs who plundered Arjun and the Yâdava ladies in the vicinity of the Sindh river, on their way from Dwârkâ to Mathrâ, are in every Purân styled Sûdras. In fact, there are more authorities in favour of the Ahîr being counted among Sûdras than for raising him to the Vaisya class. They have everywhere adopted the custom of widow marriage and of *huqqâ pânî* with the Jâts and Gûjars, and this is an additional ground for their being entered in the Sûdra class. They are divided into three clans, each of which claims its origin from the Kshattrîs. The Nand Vanshî are the progeny of Nand, the adoptive father of Krishna, and the Yâdû Vansî are a subdivision of them. The third division is styled Gwâl Vânshî, or the cowherd caste. In the Bulandshahar District, Ahîrs are proprietors of twenty-one villages in Parganahs Sikandarâbâd and Agoutâ, and the tract is called their *Chowbîsâ*. They pretend to be descendants of a Chowhân of Kot Kandherâ, and attribute their degradation to his having married the daughter of an Ahîr of Pûth. They are much more orderly than their brethren of the Etah and Mainpurî Districts, and nearly as good cultivators as the Jâts in their immediate neighbourhood. They behaved well during the mutiny, and their chief man, named Thân Singh, of Kotâ, was rewarded by Government with some landed property and a *khilat* of Rs. 500.

(b.) Ahar.—There are several villages inhabited by this tribe in the Bulandshahar District. They claim their origin from Jâdon Râjpûts, but are similar to the Ahîrs and Jâts in their customs. They are supposed to be a branch of the Ahîr tribe, with whom they join in smoking the *huqqâ*. They smoke and mess with Jâts and Gûjars also. They call Ruhelkhand their home, and

state that their ancestors, after their emigration from that province, settled first on the right side of the Jamnâ, and subsequently, in the reign of the Afghan emperors, in the *jangal* about six miles to the west of Baran. The first town built and inhabited by the tribe was called Ahrâ, which in aftertimes was corrupted into Adah, and remained the seat of a parganah for nearly three hundred years. Ahars are as good cultivators as Jâts and Ahîrs. They are still proprietors of eighteen villages in Parganahs Sikandarâbâd and Dâdrî, and were of seven more in the commencement of the British rule. They suppose the Ahîrs to be inferior to them, but the Ahîrs repay the compliment.

(c.) Jâts. —This tribe has very appropriately been called "interesting." It deserves the title from its being the subject of a research regarding its identity or otherwise with the classical Gete, Yuchi or Yuthi; it is interesting for its peculiar customs, and it is interesting for its rapid growth in Upper India.

To search for any information regarding the Jâts in the old Sanskrit books is useless, for the tribe is nowhere distinctly or directly mentioned in them. They usually call themselves degraded Râjpûts, and this is not altogether incorrect, but the conjecture as to their being emigrants from beyond the Himâlaya is also well founded. It is undisputed that the Sinsinwâl Jâts of Bharatpur are the descendants of a Jâdon, and the Thakrele Jâts of a Chowhân. Similarly, there are many other Jât clans who have undeniably descended from Râjpûts by women of inferior stocks. A number of popular legends show that in former times several Râjpût princes admitted Jât and Gûjar women into their *zanânah* on account of their graceful appearance or bodily strength, and the progeny of these women became Jâts or Gûjars; but it is also a fact that several of the Jât clans claim no Rajpût parentage, but call themselves the pure Jâts. The chief among these are the Poniâ, who believe their progenitor to have sprung from the *Jatâ* (matted hair) of Mahâdeo at Mount Kailâs. This mount is, we know, situated in Chinese Thibet, not far from the place where the Gete were found by the Greek historians, and it is by no means unreasonable to conjecture that the Poniâs are a clan of the Gete. The traditions of certain other clans are to the purport that Garh Gajnî in the west (the Ghaznî of Afghanistân most probably) was their ancient home. This corroborates the above conjecture. The *Tuzuk Tairûri* and other old histories also show that the Jâts of Scindh and Panjâb were recognized by the Tartar invaders to be of the same tribe which inhabited certain parts of Turkistân.

Poniâ, by which name one of the pure Jât clans goes, is also the name of a species of snakes, and when there is ample proof to show that India was once invaded by the Nâgvanshis (serpent race), commonly called Takshak (also a kind of snake) from the west, it is highly probable that the Jâts are one of the Takshak (Scythian) tribes. The annals of Jaisalmer, examined by Colonel

Tod, clearly show that most clans of the Jâts descended from the Jadon tribe when the latter were in possession of the Panjâb.

In the native lists Jâts are uniformly classed with the Sûdras, although it is never denied that some of them are degraded Râjpûts.

Some authors have wrongly supposed that Jâts formerly intermarried with Râjpûts. How could such be the case when they indulged not only in the widow marriage of their own class but also in the custom of marrying widows of all other castes, whether lower or higher than their own?

The two chief divisions of the Jâts are the Hele and the Dhe, or the Deswâl and Pachâdah respectively. The former are considered the superior of the two, and they almost everywhere practise female infanticide. Till very recently, one division did not intermarry or mess with the other, but now there is very little distinction between them in the Ruhelkhand Districts, and in the Duâb, too, there have been instances, though comparatively few, of intermarriages. As a rule, the Hele have no great objection to marry the daughter of a Dhe, but they hesitate in giving him their own daughter. The Dhe observe certain domestic rites which are contrary to the rites of other Hindû castes, and this is quoted by the Hele as an index to their low origin. One of these rites is, that at their weddings the Dhe bridegrooms wear the *sehrâ* (or veil), while the Hele, like Râjpûts and other high castes, wear the *mour* (or coronet). The Dhe, moreover, eat from in earthen dishes, which custom is rather Muhammadan than Hindû.

The chief cause of the distinction between the two divisions is that the Heles are old emigrants and the Dhe new from their home. The Jâts of Bulandshahar are all of the Hele class, and their traditions show that they came here at different times and in different clans from Hariânâ and beyond to settle as cultivators of the soil. Their acquisition of landed property does not date beyond the middle of the past century, when during the short ascendancy of Sûraj Mal, of Bharatpur, they wrested the proprietorship of the villages within their pale. The conspicuous characteristics of the tribe are a strict union amongst themselves, courage for self-defence, and industry in agricultural pursuits. A Jât witness is generally untrustworthy, more especially in disputes between one of his own clan and a stranger. He has some regard for honour, but very little or none for future reward or punishment. In bodily appearance he is distinguished from other castes by a fair complexion and a stalwart figure. In the mutiny of 1857, Jâts of this district, as of others, generally displayed courage in self-defence and loyalty towards the British Government. They possess now 200 villages here, of which 46 were obtained in reward from Government for good services in the mutiny.

The most prominent Jât family is that of Kuchesar, which owns the proprietorship of 112 villages here, besides several in the Mîrath District. It belongs

to the clan called Dallâl, and was founded by four brothers, who emigrated from Mandotî, in Hariânâ, about 180 years ago. The names of the brothers were Bhuâl, Jagrâm, Jatmal, and Gurwâh. The first three settled in Mouzah Chitsonah, Parganah Sayânah, and the fourth in Chandousî, of Zilâ Murâdâbâd. Chatter Singh, the fourth in descent from Bhuâl, took service under Mirzâ Alî Beg, *Jâgîrdâr* of Chitsonah. He rose from a *muqaddam* to a *sarbarahkâr* of the *jâgîr*, and on the *jâgîrdâr's* death took advantage of the disorganization which then prevailed to make himself master of the estate. His sons Râmdhan Singh and Magnî Râm joined the Bharatpur troops in the campaign undertaken by Jawâhir Singh in retaliation of his father Sûraj Mal's death, against Dehlî, but Vazîr Najîb-ud-dowlah coerced Chattar Singh to recall them. Being men of courage and influence he took them into favour, and conferring on them the title of Râo and the *jâgîr* of Mouzah Kuchesar, appointed them to the *Chormârî* office for nine of the surrounding parganahs. They now possessed themselves of a large number of villages, chiefly in Parganahs Sayânah, Pûth, and Thânah Farîdâ. After the reverses which the Bharatpur troops met in the campaign the Jât influence began to decline, and the merchants of Mouzah Mâkrî, near Sayânah, complained to Afrâsayâb Khân, governor of Koil, of the oppression to which they had been subjected by Râmdhan and Magnî Râm. The governor invaded and sacked Kuchesar and took Râmdhan and Magnî Râm prisoners. He confined them in the fort of Alîgarh, but they made their escape and presented themselves before the commander of the Marhattâ force at Râmghât, who appointed them to the *Amilship* of the parganahs about Murâdâbâd. At the latter place they collected their adherents, and while Afrâsâyab Khân was engaged in the measures for his own defence they recovered possession of Kuchesar. This occurred about the year 1782. Magnî Râm died three or four years afterwards, and as he was the chief of the family, his seal and the amulet, which contained a description of the place where the treasure of the family was buried, remained in possession of his widow. The treasure was said to be four crores of rupees, and Râmdhan Singh was anxious to get possession of it as well as of the seal. The only condition on which the widow agreed to deliver the seal and amulet to her brother-in-law was that he should marry her. Râmdhan Singh accepted the condition, but as soon as he had obtained the coveted articles he repudiated it. In 1790, he got from the king's officers the *muqarrarî* lease of the Parganahs of Pûth, Sayânah, Thânah Farîdâ, and Talluqahs Datiânah and Saidpur, besides the *jâgîr* of Kuchesar, at an annual *jamâ* of forty thousand rupees. The lease and *jâgîr* were confirmed by Mîrzâ Akbar Shâh, the heir-apparent of Shâh Alam, in 1203 *Hijrî* (1794 A. D.), and again by the British Government in 1803. Râmdhan Singh was a very unscrupulous and cruel man. It is a belief of the people that the Kuchesar family will never be happy, for its founders were guilty of the grossest crimes. Râmdhan Singh first fixed a monthly

allowance of Rs. 240 for his nephews (seven sons of Magnî Râm) and afterwards attempted their assassination. After two or three of the brothers and nephews had been assassinated, the remainder fled to Sehra, and thence to Mîrath, where they laid their grievances before Dayâjî, the Marhattâ governor. Dayâjî gave them the *muqarrarî* lease of some villages in the vicinity of Mîrath. They afterwards obtained an authoritative decree in their favour for continuance of the allowance. The grandsons and great-grandsons of Magnî Râm reside now in several villages of this and the Mîrath Districts. Râo Râmdhan Singh died, in 1815, in the Mîrath Jail, where he was a prisoner on account of balance of revenue. The *muqarrarî* then lapsed, and its villages were settled with their respective proprietors, but the *jâgîr* of Kuchesar was confirmed in perpetuity in favour of the heirs of Râmdhan Singh.

Fattah Singh, son and successor of Râmdhan, was gifted with extraordinary qualities for increasing his wealth and possessions. Within a few years after the abolition of the *muqarrarî* he acquired by one means or another the proprietorship of almost all the villages included in the lease and of many more besides. Had it not been for Ibâdullah Khân, Talluqahdâr of Khânpur, who was an inveterate enemy of the Kuchesar family, and who thwarted Fattah Singh's plans in many instances, the latter, it is believed, would have made himself master of great many villages more. Fattah Singh died in 1839, leaving a large treasure and an extensive *zamîndârî* to his only son, Bahâdur Singh. Râo Bahâdur Singh increased the property by adding to it 26 villages of Talluqah Bhatwârah in Parganah Baran, and seven of Talluqah Palwârâ in Parganah Pâth, which he purchased from the proprietors. He had three sons, two legitimate and one by a Râjpût woman ; the eldest, Lachman Singh, died during Bahâdur Singh's lifetime. Of the other two, Gulâb Singh was an ambitious man, and he did not like his father's declared intention of giving one-half of the estate to Umrâo Singh, the illegitimate son. He tried to dissuade the old gentleman from his purpose, but in vain ; a misunderstanding arose between the father and son, and before it could be otherwise settled, the father was assassinated in his palace in January, 1847. Gulâb Singh was strongly suspected of patricide, but no evidence was found against him, and the real assassinators (four in number) having confessed to their guilt, were capitally punished. He succeeded to the estate, but Umrao Singh lodged a suit against him in the Civil Court for half the property ; the suit was decreed on the 12th July, 1856, by the Principal Sadar Amîn, but negatived by the Sadar Court, on the 16th August, 1859, on the ground of the custom of *primogeniture*. Gulâb Singh rendered good services to the Government in the disturbances of 1857, and was rewarded with the proprietorship of villages assessed at Rs. 8,000 and with the title of Râjâ. He died in September, 1859, without male issue, and was succeeded by his widow, Rânî Jaswant Kour, whom he had authorized

to adopt a son. The widow adopted no son, and died a few months after her husband, leaving her daughter, Bhûp Kour, as her successor. Bhûp Kour had no issue. She died in August, 1861, and was succeeded by her husband, Kour Khushâl Singh, nephew and adopted son of the late rebel Râjâ Nâhar Singh of Bâllabgarh. Râo Umrâo Singh again claimed the heirship and got a decree from the Principal Sadar Amin's Court, on the 30th July, 1863, for the whole property, but the Sadar Court reversed the decree on the 22nd August, 1864, for the reason that, being the son of a Jât by a Râjpûtânî mother, he was not entitled to any share in his father's estate. He preferred an appeal to the Privy Council, and whilst the case was pending decision, Partâp Singh, one of the grandsons of Magnî Râm, claimed the whole property against both Khushâl Singh and Umrâo Singh. At last all the three parties referred, in 1868, the case to arbitration, and the arbitrators divided the estate among them, giving six-sixteenths to Râo Umrâo Singh, five-sixteenths to Kour Khushâl Singh, and five-sixteenths to Râo Partâp Singh.

None of these gentlemen has male issue. Umrâo Singh has lately married one of his two daughters to Khushâl Singh. A new claim made by some other grandsons of Magnî Râm is now pending decision in the Judge's Court at Mîrath. It is for the proprietary possession of the entire property, to the exclusion of the present recorded proprietors.

The Sehrâ and Saidpur Jâts are also of a respectable family. Ratan Singh, Shâdî Râm and Jhandâ Singh of Sehrâ rendered good services in the mutiny of 1857, and were rewarded by Government with the proprietorship of certain confiscated villages.

The most conspicuous in bravery, in 1857, were the Jâts of Bhatonâ, who twice defeated the troops of the rebel Nawwâb of Mâlâgarh and captured his guns. On one occasion the Nawwâb's force was assisted by the Jhânsî Brigade of mutineers, but the Jâts beat them back. Khushî Râm, of Bhatonâ, was then a police darogâ at Anûpshahar. He distinguished himself by performing his duty with courage and honesty, and is now a well-known inspector of police in the Mathrâ District.

Râjâ Gur Sahâe Mal, Jât of Murâdâbâd, obtained fourteen villages as reward in this district, for services rendered in Murâdâbâd. His sons Sâhib Sahâi and Gur Partâp are now proprietors of these villages. The villages are all in Parganah Ahâr.

Thâkur Gobind Singh, son of the well-known Dayâ Râm, Jât Chief of Hâtras, also rendered valuable services in 1857, and was rewarded with the title of Râjâ and landed property. He got five villages in this district, which are now in the possession of his widow, Rânî Sâhib Kour.

(d.) Gûjar.—The customs and habits of this tribe are also so different from those of the other Hindû tribes that they form a good ground for the conjecture

that Gûjars are either an indigenous tribe or the result of a union between the Aryan and indigenous tribes. In their habits they very much resemble the Girâsiâs of Mewâr, who are a modern caste, born of Bhîl females by Râjpût fathers. Gûjars are proverbially indolent, and thieving is their cherished profession. Not only the indigent but also the well-to-do among them have no hesitation in taking part in thefts, especially of cattle. But of late years it has been observed, in this district at least, that they are by degrees appreciating the advantages of industry in agricultural pursuits.

As a tribe the Gûjars practice female infanticide, and such is the scarcity of women among them that, besides widow marriage of their own caste, they have adopted the custom of taking for wife a woman of any caste whatever, and yet the deficiency is far from being supplied. It is hardly credible, but I can vouch for the fact, that in almost every village of the Jamnâ Khâdar in this district there are a few families in which two or more brothers have a single wife between them. The woman is nominally the wife of one, generally the eldest, but in reality of all the brothers, and she is praised by the neighbours for her conduct as being instrumental in "keeping the brothers together."

Many are the conjectures relating to the origin of the name of the tribe:—(1) Gûjar is supposed to be the Sanskrit *gochar* (cow-grazier) or *gochor* (cow-stealer), and both the suppositions are appropriate in consideration of the professions of the tribe. (2) They are said to have derived their designation from Gorajrishî, whose illegitimate offspring they are alleged to be. This is a far-fetched conjecture and not supported by reliable authority. (3) They are asserted to be the progeny of a Râjâ Harbhân by a slave-girl named Gurjarî, but the authority is unknown.

I believe the Gûjars were an aboriginal tribe occupying the peninsula which was called Gujrât after them. The construction of the word shows that Gujrât is after Gûjar, and not *vice versâ*. Even in later times, wherever the tribe settled in large numbers the tract was called Gujrât. For instance, the town on the Jahlam, famous for the battle which took place at it on the 21st February, 1849, and the Gujrât of Zilâ Sahâranpur owe their names to the Gûjar settlements. The present Gûjars, however, are not the pure aboriginals, but a mixed class sprung from Râjpût fathers by Gûjar mothers. The lowlands of the Jamnâ, as far down as Batesar in the Agra District, are the favourite abode of the tribe in these provinces. On the Jahlam, too, they occupy a long strip of nearly two hundred miles bordering the river and parâllel to it. The peculiarity of settling on the river-side may owe its origin to the profession of the tribe, which is, as a rule, tending of cattle herds. But we also know from the Mahâbhârât that the lowlands of the Jamna were in ancient times inhabited by the aboriginal Bhîls, Lodhs, and other similar tribes, and that these tribes were detested by the Aryans for their being cow-stealers. I am

inclined to believe that after the Jamnâ forests had been cleared off, the remnants of the old tribes re-settled there, and a mixed race sprang from the union of their women with the Aryan men.

In the Bulundshahar District there are three principal clans of Gûjars, *viz.*, (1 The Bhattî, who claim their descent from the Bhattî Râjpûts. It is stated that, during the time of Prithîrâj, a colony of Bhattî Râjpûts settled at Kâsnah on the banks of the Hindan, under the leadership of Râo Kânsal. They took possession of a number of villages around Kâsnah, and Râo Kânsal laid the foundtion of that town. One of the great-grandsons of Kânsal married a Gûjrî and got four sons by her. He had four sons more by the legitimate wife. The 64 villages included in the principality were equally divided between the brothers; the legitimate settled themselves in Mouzâs Ghorî, Dâdrî, and Chatahrâ, and the illegitimate in Katahrâ. The latter intermarried with the Gûjars and increased in numbers very rapidly. They grew powerful and possessed themselves of about 200 villages in the district. Shambhû Singh, Bhattî Gûjar of Katahrâ, was a famous freebooter in the reign of Shâh Alam. To deter him from committing depredations, he was bribed by the *vazîr* with the office of *Chormârî*, which was conferred on his son, Dargâhî Singh. Under the veil of this office Dargâhî Singh possessed himself of 133 villages around Dâdrî, and made the latter town his head-quarters. He prevailed on the king's officers to give him the title of Râo and the *muqarrarî* lease of these villages at the light *jamâ* of Rs. 29,000 per annum The lease continued in force till the year 1813, when Râo Ajît Singh, grandson of Dargâhî Singh, died, and the tenure lapsed to Government. The villages were settled with their former proprietors, and a pension of Rs. 500 per mensem was fixed for the heirs of the deceased *muqarrarîdâr*. In the mutiny of 1857 these Gûjars turned rebels and lost a number of their villages. Eleven of the leaders were capitally punished for participating in the sack of Sikandarâbâd and breaking open the jail at Bulandshahar. Bishen Singh and Bhagwant Singh, grandsons of Râo Ajît Singh, were also capitally punished for having plundered some carts of the Bullock Train on the Grand Trunk Road near their home. Bhattî Gûjars are now proprietors of 85 villages, thus:—

In Parganah Dâdrî, 53.
" " Dankour, 16.
" " Sikandarâbâd, 16.

The leading members of the clan are the residents of Mouzâs Katahrâ, Sâqîpur, Mâhchâ, Dâdrî, Chîtî, and Deotah. Umrâo Singh, of Katahrâ, had assumed the title of Râjâ in the mutiny.

(2) The Nâgrî, who are said to have illegitimately descended from Râjâ Nagrâj, the fourth in descent from Anikpâl, Tonwar, of Dehli. The genealogy of the clan, as kept on record by their bards, shows that it was in the year 856

Samvat (799 A. D.) that Sewâ and Dewâ, great-grandsons of Nag, came from Hastinâpur to take their abode in the vicinity of Dankour. They wrested some villages from the Botiâhs, an aboriginal tribe, and settled themselves on Mouzâs Kanarsâ and Pîpalkâ. They intermarried with the Botiâhs and Gûjars and thereby degraded themselves. Their descendants occupy now many villages, and are proprietors of 29, the chief of which is Dankour. In the mutiny of 1857 this clan participated in the sack of Sikandarâbâd as well as other acts of rebellion. Their leaders, Indar Singh of Attâ, Daryâo Singh of Junedpur, Sarjît Singh of Râjpur, Nathâ Singh of Attâ, and Râmbax of Gunpurâ, were capitally punished.

(3) The Nadwâsiâ, whose tradition is that their progenitor was a Panwâr Râjpût, named Dewâ, who accompanied Râo Kâlû, Chowhân, from Bâdlî, in the middle of the thirteenth century, and wrested twelve villages in the vicinity of the Kâlî Nadî from the Tagâs in Parganah Agoutâ The clan derives its name from the *nadî* (river), in the vicinity of which they settled.

The tract comprizing these twelve villages was called "Nadwâsâ Bârhâ," and the descendants of Dewâ, Panwâr, became Gûjars by having contracted marriages with the Nâgrîs. They retained possession and proprietorship of the villages till 1857, when they became rebels, and their leader, named Aiman Singh, cast his lot with Valîdâd Khân of Mâlâgarh. On restoration of order ten of the villages were confiscated to Government, and the remaining two are still in the hands of the Gûjars. Mouzâ Sadhâranpur is the capital of the Bârahâ, and its Gûjars are the most notorious and daring thieves in the district.

Besides the above three principal clans, there are eight others who inhabit about 30 villages in the district, and are proprietors of 17. The names of these clans are Chânchî, Châorâ, Sarondhâ, Bâdî, Kasânah, Adhânah, Chunîr, and Kapâsiâ.

(e) Kâith or Kâisth.—I must apologize for differing in opinion from such of my Kâith friends as claim a higher position in the list of Hindû castes than can fairly be given them. According to the *Jâtimâlâ*, a work of some authority, Kâiths seem to be the true Sûdras. They are classed there immediately after the Gopas and before the mixed classes. Their origin is said to be this, that a Sûdra, of the name of Bhûtidatta, was so clever in managing household affairs that the prince whose servant he was called him *Kâisth*, or household manager (*kai*, house, and *stha*, to settle). The new designation was adopted by Bhûtidatta, and after him by his descendants, as the distinct name of their clan. Bhûtidatta had three sons, Chitraguna, Chitrasena and Chitragupta, and the present Kâiths are their progeny. In H. H. Wilson's Glossary of Indian Terms, a Kâith is said to be the offspring of a Kshattrî father and Vaisyâ mother. Professor Johnson calls him, in his glossary of the Hitopdesh, the offspring of a Kshattrî by a Sûdra woman.

The present Kâiths, or at least some of them, pretend to be the descendants of Chitragupt, son of Brahmâ, and to have originated in the natural way from Brahma's body, the Sanskrit of which is Kâyâ ; whereas the other four classes are said to have sprung from his mouth, arms, thighs and feet. In fact they claim a fifth class for themselves, in spite of the Hindû records, which reckon only four. The claim rests on some spurious chapters of the Padma Puran. They lay much stress, in prosecuting the claim, on their present status in society, and on the fact that the duty assigned to them, that of penmanship, by the Hindû law is a respectable one, which would not have been the case if they belonged to the Sûdra class. But they ignore the qualification that the Hindû law required them to write the *Kâithî character only*, and not the Nâgrî. It is well known that under the ancient village system, laid down by Manu, the *patwârî* was one of the twelve menials, or village servants, and that he was classed along with the barber, washerman, watchman, carpenter, potter, and the like. His duty was to keep the village accounts, and Kâith was another name for him. In the Dakkhan, where the old system has not been much altered, the *patwârî's* post is still considered so low that, except Sûdras, no one accepts it, and not long ago the same was the case in Hindustân proper. The rise of the tribe may, in the upper provinces at least, be accounted for thus : when the Muhammadan rulers first directed their attention to revenue settlements, the *patwârî* was found to be the most useful village servant in rendering assistance in the work. He was encouraged, and he saw it of advantage, to learn the Persian character and figures, and thereby assist the Musalmân officers more effectually. Hence the *patwârîs* or *Kâiths* were the first Hindûs who learnt to read and write Persian, and this qualification was the root of their rise in the public service.

The Bengal Kâiths admit that they are descendants of the Sûdra servants who attended the Brâhmans invited, about 900 years ago, by Râjâ Adisûr of Nadiâ, from Kanouj to settle in his country.

It is a historical fact that a Kâith family reigned in Bengâl for some time before the Muhammadan conquest, but this is no argument for excluding the tribe from the Sûdra list. The prophetic chapters of the Vishnu Purân, Bhâgwat and other Hindû books, declare that in the Kaliyug "men of all degrees will conceive themselves to be equal with Brâhmans ; every one who has cars and elephants and steeds will be a Râjâ ; the principal of trees will be the *Samî*, and the prevailing caste will be the Sûdra, &c., &c."

The following are the twelve clans into which Kâiths are divided :—

1. Mâthur, the original residents of Mathrâ or its neighbourhood.
2. Bhatnâgar, ditto of Bhatner.
3. Srîwâstab, ditto of Srînagar. This clan is also supposed to have derived its name from the goddess Srîvatsû, whom they worshipped.
4. Saksenâ, the original residents of Saksena in the Farrukhabâd Zilâ.

5. Sûrajdhwaj, said to have proceeded from Mâdhwâ Nal, Brâhman, and Kâmkandlâ, dancing-girl of Vikramâjît's court.

The word means "one having the sun as his emblem;" but pronounced Surâdwaj, it means a "brand on the forehead of a person convicted of intoxication with liquor," and also "the flag hung out as the sign of a liquor shop." The latter significations may have something to do with the name of the tribe. But these Kâiths call themselves Sâka Dwîpî (Scythian) Brâhmans, and assert that the sage Vyâs entered them in the sacerdotal list. I have not been able to find any authority in corroboration of this assertion, but it is very likely well founded, and worthy of research.

6. Gour, the original residents of Gour or Bengâl.
7. Amisht, probably the mixed class correctly called Ambasht, the progeny of a Brâhman father and Vaisyâ mother.
8. Karan, the offspring of a Vaisya by a Sûdrâ mother, or, according to some authorities, of the degraded Kshattrî by a pure Kshattriâ mother, whose occupation, according to the Shâstars, is writing and keeping accounts.
9. Kulsreshta. A Kulkarnî in the Dakkhan is the village accountant. The prefix "*kul*" is used in the language of the south to represent a family concerned in revenue matters.
10. Aithânah, origin not known.
11. Blâmîk ditto.
12. Nigam, ditto.

A thirteenth clan is that of the Unâyâs, the residents of Unnâm in Oudh. They are usually called half Kâiths.

In the district of Bulandshahar the most numerous clan are the Bhatnâgars of Sikandarâbâd. They are proprietors of 36 villages, and their head, Munshî Lachman Sarûp, is an Honorary Magistrate. These Kâiths are, according to Sir Henry Elliot, "found in great numbers, almost conterminous with the Gour Brâhmans, from Sambhal and Murâdâbâd to Agrohû and Ajmer, but are also scattered over some of the eastern provinces, in which their establishment dates from the time of Ghiâs-uddîn in the middle of the thirteenth century. When the king's son, Nasîr-uddîn Karâ Khân, was appointed to the government of Bengâl, he was accompanied by several Bhatnâgar Kâiths, who were high in his favour. These men soon became intermixed with the Gour Kâiths, the old residents of that country, at which the old Bhatnâgars were scandalized, insomuch that when Nasîr-uddîn returned after some years to Dehlî, to dispute the possession with Keikubâd, and was encamped for some time at Kâsnah, the old Bhatnâgars refused to associate with them, and the heretics consequently became distinguished by the name of Gour Bhatnâgar or Bhatgour. The Bhatnâgars are not considered very pure Hindûs, and are more addicted

to drinking than other Kâiths, but their official position has enabled them in some places to acquire considerable influence."

A peculiarity of the Bhatnâgar clan is that their women do not eat flesh or drink liquor, although the men are more than ordinarily addicted to both these luxuries. The women hesitate even to take meal in the utensils used by the males.

It was in Sikandar Lodî's time that Dîp Chand, surnamed Khwâjah, a Bhatnâgar Kâith of Firozâbâd, obtained from the emperor the office of *qânûngo*, together with a rent-free assignment of 540 *bigahs* in the suburbs of Sikandarâbâd and took up his abode in that town. The *qânûngoship* of the parganah is still in his family in the eleventh generation. Buland Râe, the ninth in descent from Dîp Chand, was a man of great influence. He built a large market, of which his grandsons, Lachman Sarûp and brothers, are now proprietors. Lachman Sarûp rendered good services in the mutiny of 1857 and obtained reward in landed property. The other descendants of Dîp Chand are proprietors of a number of valuable houses in Sikandarâbâd and of eighteen villages in the district

Another respectable Bhatnâgar family of Sikandarâbâd is that of Munshî Gangâ Vishan, who obtained from King Shâh Alam the assignment of Mouzâ Pilkhanwâlî, in Parganah Sikandarâbâd, free of revenue. His son, Gopâl Krishn, rendered good services to General Lake in negotiating the treaty of December, 1803, with the Scindhiâ, and was rewarded, in recognition of those services, with the title of Râjâ and a life pension of Rs. 5,000 per annum. His grandsons, Benî Krishn, Lâl Krishn, and others, are rent-free holders of one village and proprietors of three more. Gopâl Krishn was popularly called one of the four ungrateful servants of the Gwâliar Darbâr, but on what grounds is not clear.

The Talluqah of Anûpshahar, consisting of fifty-four villages in this district, besides four in Alîgarh and thirteen in Mathrâ, belongs to the Srivâstab family of Pâikpûrah in Calcutta. This property was purchased by the late Râjâ Kishan Chandar Singh, *alias* Lâlah Bâbû. The original seat of the family was the town of Kândî, in Zilâ Murshidâbâd, of which place they were also *qânûngos*. Gangâ Gobind Singh, grandfather of Kishan Chandar Singh, was appointed to the *dewanship* of the Nawwâb Nâzim after Nandkumâr, the *dîwân* of Mubârik-ud-doulah, had been capitally punished. The Nâzim having been pensioned in 1772, the *dîwân's* services were transferred to the Governor-General's office. Gangâ Gobind Singh rendered good services in the formation of the permanent settlement of Bengâl. He was succeeded in the *dîwânî* office by his son, Prân Kishan Singh, who purchased large *zamîndâris* in the districts of Jassor, &c. Kishan Chandar Singh, son of Prân Kishân Singh, was also appointed *dîwân* after the death of his father, but he retired in the prime of

life to Brindâban, to live as a religious man. He built in that city of temples the beautiful marble temple, which is one of its principal ornaments, in honour of the god Krishna Chandramâ, and purchased the proprietorship of thirteen villages close by and of seventy-two in Zilâs Bulandshahar and Alîgarh for its maintenance. Kishan Chandar Singh died about the year 1821, and was succeeded by his son, Srî Narâin Singh, who was then a minor. During the minority of Srî Narâin Singh the property suffered great loss; of the Anûpshahar villages twelve were sold by auction for balance of revenue.

Srî Narâin Singh died at the early age of eighteen years, without issue. His two widows adopted one son each, *viz.*, Ishwar Chandar Singh and Partâb Chandar Singh, during whose minority the well-known Rânî Kâtyânî, widow of Kishan Chandar Singh, managed the property. Both Ishwar Chandar Singh and Partâb Chandar Singh obtained the title of Râjâ from the Government, and the latter was also made a C.S.I. Ishwar Chandar Singh died in 1860, leaving a minor son, named Indar Chandar Singh, as an heir. Partâb Chandar Singh survived him six years and left four minor sons, *viz.*, Kours Girîsh Chandar Singh, Pûran Chandar Singh, Kântî Chandar Singh, and Sarad Chandar Singh. The old Rânî Kâtyânî died in 1868. The Pâikpârah estate is now under the Court of Wards, whose agent, Mr. Robert Harvey, is the manager. As long as the Rânî lived she managed the Anûpshahur property, and the management was not bad.

The Nabi Nagar Ilâqah of seven villages in Parganah Ahâr was originally a part of the Jahângîrâbâd Talluqah. Between the years 1815 and 1819, Sidhâ Lâl, a Srîvâstab Kâith of Allahâbâd, who was a *kârindah* (or agent) of Rânî Sûraj Kour, proprietress of the Talluqah, obtained these villages from his mistress by way of gift. His female heirs are now owners of the estate.

There is only one family of Sûraj Dhaj Kâiths in the district. It resides at Ahâr, of which parganah its members were *qânûngos* for more than a century and till the year 1862. The founder of the family was one Pithorâdâs, who obtained, from Emperor Aurangzeb, a *jâgîr* in the town of Jewar. He enjoyed the assignment for fifty-two years and removed to Anûpshahur during Nâdir Shâh's invasion, but could not recover the *jâgîr* again. One of his descendants has recently bought Mouzâ Pilkhanî in Parganah Ahâr.

Munshî Dhîraj Lâl, son of the late Râi Durgâ Parsâd, Deputy Collector, is a Mâthur Kaith. He is proprietor of five villages in this district, which his father obtained in reward from Government.

Râi Mannû Lâl, late Executive Engineer on the Ganges Canal, is an Aithânah Kâith of Agrâ. He is proprietor of three villages here, which he got in reward from Government in 1857.

(f.) Lodhâ.—This caste, although having no landed property in the district, forms a sixteenth part of its population. They are all of the Mâhor Gôt,

and have acquired the fame of being the most industrious cultivators without exception. The name of the caste is supposed to have been derived from *lodh*, a medicinal bark, which, it is said, they used to bring from the woods for sale into the bazârs. From their short stature and uncouth appearance, as well as from the want of a tradition showing their immigration from other parts of the country, I am inclined to conclude that the Lodhâs are a mixed class proceeding from aboriginal and Aryan parents. They call themselves the ancient inhabitants of the district, and the assertion seems correct, for we know from the Purâns that among the forest tribes there was one variously called Sodh, Bodh, Lodh, and Rodh. We also know that there was a large forest bordering the Jamnâ above and below Delhî. It is not improbable, therefore, that the Lodhâs may be the descendants of the Lodh foresters. In the districts below Agrâ they are considered so low that no person of a high caste drinks water touched by them, but such is not the case in the districts above Agrâ. In the former they work chiefly as boatmen.

(g.) Mînâ and Meo.—It has already been stated more than once that shortly before the Ghorî invasion, and again in the middle of the thirteenth century, these barbarous tribes were the most powerful in the Duâb, as well as in the districts south and west of Delhî. On account of their depredatory habits they were detested by every other tribe and outlawed by the sovereign power. The Badgâjars under Partâp Singh, the Bhattîs under Kânsal, the Chokar Jâdons under Dhâpâl, and the Gahlots under Gobind Râo, took forcible possession of hundreds of their villages, at the instigation of Prithirâj, of Dehlî. But during the fifty years which followed the death of Prithirâj, or the overthrow of his dynasty, the Meos again grew turbulent, so much so that, according to Farishtah, "they plundered the city people in the suburbs of Delhî, and the citizens were afraid of them even when going to visit the graves of their forefathers." It was King Ghiâs-uddîn Bulban at last who led an expedition against them and put one hundred thousand of the tribe to the sword. He encouraged every tribe to hunt them out, and it was at this period that the Bhâl Râjputs distinguished themselves in ousting the Meos from the fort of Mavyî near Khurjâ.

We still hear the names of several towns and villages in the district which were established by the Meos, such as Rabûpurâ, Chatarî, Mavyî, &c. There seems no doubt that the Meo and Minâ tribes were aboriginal, although the present Mewâtîs claim their origin from Râjpûts. The claim is not entirely untrue, for, like the Gûjars, there are several Meo clans which proceeded from Râjpût fathers and Meo mothers. Their own tradition, supported by no reliable authority, goes thus:—that in very ancient times, two sons of a Kshattrî Râjâ, having accidentally killed the calves of some cows, were excommunicated, and took their abode in the hills and forests of Râjputâna. The profession of their descendants was cattle-tending, and as they used to summon the cattle with

the word "*mâheo*," they became distinguished with the appellation of Mâheo, which was afterwards changed into Meo. A majority of the tribe became converts to Islâm during the early Muhammadan invasions, and the remainder, who preserved their faith, were termed "Amînâ Meo" (pure Meo), which designation has since been changed to Mînâ Meo. They are sometimes called only Mînâ, without the addition of Meo.

In Parganahs Jewar and Dankour the Hindû Mînâ Meos are inhabitants of several villages, but are not proprietors of any. In other parts of the district too they are scattered, but thinly. They are very expert thieves, and as indolent cultivators as the Gûjars. The Musalmân Meos are proprietors of six villages in Parganah Agoutâ, but in their habits they are not much better than their Hindû kinsmen.

Miscellaneous Hindû menials and artizans.—There seems very little doubt that most of these classes are the offspring of Aryan fathers by aboriginal mothers. Two Gotras, *viz.*, Tânk and Mâhur, are very prominent among them. The former may have some connection with the Tak Scythians, and the latter with the Mairs of the hills of Central India. The principal menial classes in the Bulandshahar District are the following:—

(1.) *Sunâr (goldsmith).*—This caste is included in the extensive mixed class called Pârasav, the progeny of a Brâhman by a Sûdrâ woman. They claim, as all other low castes do, a better origin, but without good grounds. Sunârs are not to be found in large numbers anywhere; they are scattered all over the country, each town and large village having a few families, according to its wants. In this district the majority belong to the Mair clan, who consider themselves superior to the others because they do not practice widow marriage. There are a few Rustagî Sunâr families at Anûpshahar, and some Pachâdah families in other parts of the district. The last are considered the lowest. No clan intermarries with another.

(2.) *Kahâr (bearer).*—This caste is very numerous in the Bulandshahar District. They numbered 20,000 in 1865. They are also called Dhîmar, and their professions are:—1, carrying a litter or *pâlki*, or *banghy*, on the shoulders; 2, fishing; 3, growing *singhârah* or water-nut; 4, cultivating land, and 5, serving as *khidmatgârs*. They are the progeny of a Brâhman by a Nishâd mother. In this district they are divided into four clans, *viz.*, Mâhur, Tulâe, Turâhe and Kanthîwâl, each of which intermarry among themselves.

(3.) *Nâî (Sanskrit, Nâpit, a barber).*—The origin of this caste is variously stated. The majority of the authorities call them the original Sûdras, but some contend that they have descended from a Kshattrî father and a Sûdra mother. Of many clans of the caste, two only—*viz.*, the Golâ and Banberû—are to be found in this district. They mess and smoke together, but do not intermarry with each other.

(4.) *Oad (dusûtî weavers).*—They claim to have descended from Râjpûts by lower caste women, and believe themselves to be the progeny of Bhagîrath, the excavator of the Ganges. But there is no authority for the assertion. Apparently they are one of the aboriginal tribes. They are scattered all over the district, and, besides their own profession, are generally employed as *chowkidârs.* As thieves they rank only next to Gûjars.

(5.) *Khatîk (Hindû butcher).*—The derivation of this word seems to be from "ghât," to kill or to watch. An executioner is "*ghâtak* in Sanskrit," and a watchman is "*ghâtî*" in the Uria dialect. The usual occupations of a Khatîk are to take service as a watchman, to serve as syces or grooms, and to kill goats and sheep and sell their flesh. In the Bulandshahar District the majority of the tribe belong to the Khare clan. The other clan is that of the Khalrangâ, or leather-dyers. The latter are generally fruit-sellers in large cities. One clan does not intermarry with the other, and both are considered the next lowest caste to that of Bhangî.

(6.) *Gadâriâ (shepherd, from gâdar,* a sheep).—Of the several divisions of this caste, the Dhengar and Nîkhar are to be found in large numbers in this district. Except these two, no two other of the many clans mess together or intermarry. In some districts they are considered so low that water touched by them is not drunk by the higher classes, but in others they rank in this respect with the Kahârs. Tending sheep and goats and making woollen blankets are the chief professions of the caste, but since the extension of cultivation is making grazing land scarce, a shepherd's is becoming a poor profession.

(7.) *Kâchî, from Kachâr,* the moist land lying along the banks of a river.—These lands are easily irrigated, and are for that reason generally used for vegetable cultivation. The cultivators who till them are termed Kâchî, and as a class they are very industrious tenants. Of the several branches, the more numerous in this district are the Kâchî Kachwâhâ, who claim a descent from the Râjpûts of the latter tribe. They work as Mâlîs in gardens and vegetable-growers in the suburbs of towns. In some places they are supposed to be the offspring of a Kachwâhâ Râjpût by a Mâlî woman.

(8.) *Mâlî (flower-seller or garland-maker), from "mâlâ,"* a garland.—They are the gardeners of the country, and are divided into several clans, such as Mathuriâ, Phûl Mâlî, Kâchi, and Sânî. One clan does not eat or intermarry with another.

(9.) *Kolî* or *Korî (weaver caste).*—By way of respect the Kolîs generally call themselves Kabîr Bansî, or descendants of Kabîr, the remarkable author of deistic stanzas and founder of a sect who lived at Banâras in the time of Sikandar Lodî. Most probably Kolîs are the aboriginal Koles. They are considered lower than the Chamârs, for in many places they eat the leavings of Musalmân feasts. Their principal branches are the Kabîr Bansî, Chonûr, and

Sankhbâd. Weaving cotton cloth is their exclusive occupation, and they are proverbially a cowardly and stupid race.

(10.) *Kumhâr (potter), from "kumbh,"* an earthen pot.—They are considered so low in these provinces that water touched by them is not drunk by any high caste person, but in some parts of the country they rank with the barber and Bârî in this respect. Although pot-making was the original occupation of the caste, yet they now generally keep donkeys for conveying grain from one place to another, and also burn bricks for sale. The flattering epithet of the caste is *Prajâpatî*, or the second Brahmâ, from their being creators of inanimate figures as Brahmâ is of animals. A Kumhâr is everywhere the priest of the god Bûdhâ Bâbû, the favourite deity of Hindû women and a representation of Brahmâ. His wheel is propitiated by women at weddings, in order that the wedded pair may be as prolific as that instrument is in pot-making. The principal Kumhâr clans in this district are Mâhur, Hatheliâ, and Gole. By one authority Kumhârs are cousins of Kâiths, inasmuch as they are descendants of a brother of Bhûtidatta, the progenitor of the latter tribe.

(11.) *Badhyâ and Khâtî (carpenter).*—There are very few Hindû Badhyîs in this district, but there are many Hindû Khâtîs, who follow the profession of making. Among the Badhyîs, one clan call themselves Ojhâ or Brâhmans Badhyîs, and wear the Brâhmanî cord. The Tânk, Uḳât and Dibhân are also divisions of this caste. Khâtîs are so low that water touched by them is not drunk by the higher castes. One branch of them is called Jânghrâ, and this is more numerous here than any other.

(12.) *Bârî (water-bearer), from "vâri,"* water.—There are very few families of this caste in the Bulandshahar District. They are generally torch-bearers, and rank next after the Nâî, from whom they are descended by women of some mixed class.

(13.) *Dhobî (washerman).*—This is one of the lowest castes. No other caste except the Bhangî eat food touched by a Dhobî. There are several divisions of them, and some of them call themselves the progeny of Chohâns, Baniâs, and other higher castes, by washerwomen.

(14.) *Chîpî (chintz-stamper),* from "*châpnâ,*" to stamp.—Of the many divisions of this caste the following only are to be found in Zilâ Bulandshahar :—Rîlâ, Tânk, Saraogî, Pachîsâ and Pachâdâ. Sarâogî Chîpîs follow the Jain religion. No two of the divisions eat or intermarry together, and they are very low in the social scale.

(15.) *Bhangî (sweeper).*—The lowest Hindû caste, the offspring of a Brâhman woman and Sûdra man. The Sanskrit name of the caste is Chandâl, but the more general Hindî name is Chûhra. They are called in Persîan Mehtar, Halâlkhor, Khâkrob, and Lâlbegî. The Hindû Bhangîs respect all the Purânik gods,

but consider Lâl Gurû, the demon, to be their principal deity. Those of them who profess the Muhammadan faith designate the said Gurû Lâlbeg. There are several divisions among them, the principal of which in this district are :—Bhagwânâ, Karothia, Chatole, Baid, Kondhia, Guher, Bhîlwâl, and Pârche. They consider the Dhânuks inferior to themselves, but there are no Dhânuk families in this district.

(16.) *Chamârs (workers in leather).*—This is the most numerous caste in the district, forming nearly one-sixth of the total population. There is scarcely a hamlet without a Chamâr family. Although the original occupation of the caste was to work in leather, but now they are the most useful labourers in agricultural pursuits, as well as in all other branches of unskilled labour. Of the several divisions the Jatiâ only are to be found here They claim their descent from Chânûr, the famous wrestler of Râjâ Kans, killed by Krishna About 300 years ago, one Raidâs, Chamâr, acquired fame as a saint, and since then every Chamâr, when desirous of giving another name to his caste, styles himself a Raidâs. According to the Padma, Vârah and Vaivart Purâns, Chamârs have descended from a boatman and a Chandâl woman.

V.—MENDICANTS AND ASCETICS.

Of the many orders of religious ascetics, the principal three in this district are the Gushâîns, Bairâgîs, and Jogîs.

(1). *Gushâîn.*—The correct spelling of this word is Go-swâmî, which means "a master of his passions." Originally this epithet was applied to the spiritual disciples of Shankar Achârya and to their descendants, who are divided into ten classes, *viz.*, Tîrtha, Ashrama, Vana, Aranya, Saraswatî, Bhâratî, Purî, Girî, Parvat, and Sâgar. All these classes ought, as a rule, to live in celibacy, but the rule is very frequently broken than respected. Another name for a Gushâîn is Sannyâsî, in which case only persons of the three pure castes are admissible into the order, although there is no such restriction in practice now. They are worshippers of Shiva, and lead generally a vagrant life or live in temples dedicated to that god. Their leader is called a Mahant, and he is without exception an unmarried man. The Mahant usually adopts a number of *chelâs* (or disciples), and from these selects one as his successor.

In this district the most prominent Gushâîn divisions are the Bhârtî and Girî. The former settled in the town of Bulandshahar during the reign of King Muhammâd Shâh about 130 years ago. Their first Mahant was Narâin Bhârti, who came here from Jînd and obtained an assignment of 500 *bîghâs* of land from the king through the interest of Sîtârâm, the royal treasurer. Sitârâm built the *math* (or temple) for him which is situated at the southern extremity of the town, and goes by the name of Râj Râjeshar. The sixth in descent from Narâin is the present Mahant, Nahchal Bhârtî, who has purchased the proprie-

torship of three or four villages, and behaved bravely and loyally during the mutiny. His disciple Lachman Bhârtî was killed at Badpurah while assisting Mr. Turnbull in apprehending the rebel Gûjars of that village. Nahchal Bhârtî is now proprietor of 3½ villages, and rent-free holder of 500 *bîghâs* of land.

The Girî clan are proprietors of three villages, and their chief place is Jahângîrâbâd, where they seem to have settled in the reign of Emperor Jahângîr. They hold small shares and patches of maâfî land in several villages.

There is a family of Gushâîns at Mouzâ Saidgarhî, who are of the Purî class, and who were once very opulent.

Married Sannyâsîs are termed Sanjogîs or Grahastîs, and they surpass in numbers the unmarried.

The appellation Gushâîn is also applied to the Vaishnava worshippers at Gokul and Brindâban, although they are married men, and to the followers of Chaitanya Swâmî in Bengal.

(2.) *Bairâgî or Vairâgî*, from "*vi*," a negative, and "*râg*," sensual enjoyment; one devoid of passion.—Correctly speaking, a Bairâgî is a devotee of Vishnu, but the term is indiscriminately applied to all sorts of religious mendicants. They generally lead a vagrant life, and when married are called Sanjogî. The four primary orders of Bairâgîs are:—Râmânujî or Shrî Vaishnava; Nîmâwat or Nimbârk, Vishnu Swâmî, and Mâdhwâ Chârî. Each of these orders is called a Sampradâ or sect, and all the four mess together. There is no distinction of caste among them, but the sectarian subdivisions are many. Their motto is:—हरि को भजे सो हरि का होई जात पांत जाने नहिं कोई (He who loves Harî is loved by Harî; caste and custom are of no consequence)

In the Bulandshahar District, one rent-free village (Dhâragpur, of Parganah Dibâî), granted by Peshwâ Mâdho Râo Narâin, is assigned for the maintenance of the Râmânuji temple of Sîtârâmjî at Râmghât, and another (Naglah Charandâs, of Parganah Dâdrî), granted by King Shâh Alam, is enjoyed by the Mahant (head priest) of the Charandâsi sect at Delhi. With regard to the latter, it is stated that it was granted along with four other villages, which are now in the Mîrath District, to Charandasji, the founder of the sect, by Nâdir Shâh, whom the assignee had convinced in Muhammad Shâh's presence of his possessing some supernatural powers.

(3.) *Jogî or Yogi*, from "*yog*," union.—*Yog* is one of the six branches of Hindû science. It teaches the practice of abstraction, by which the individual is supposed to acquire supernatural powers. The science is almost entirely neglected in the present age, yet the Jogîs pretend to be masters of it. These mendicants adopt various guises and wander in different parts of the country as ascetics and fortune-tellers. They are sometimes great impostors. There is no large clan of them in the Bulandshahar District. Here they are found in small numbers, and earn their livelihood by begging in the capacity of musicians.

They chiefly sing the songs dedicated to Zâhir Pîr (Goga Pîr of Mahira in Huriana), or the love ballads of Hîr and Rânjhâ, and the heroic Shâkâ of Amar Singh, Râthor, &c. They also follow the trade of tailors and silk-spinners. They have several *gôts* amongst them, and the names of these show that they originally belonged to several Râjput clans. Some call themselves Chouhâns, some Kachwâhâs, some Gahlots, and the like; but they all eat together and intermarry with one another, except in their own *gôt*.

MUHAMMADANS.

The Musâlmans of Hindustan are usually divided into four tribes, *viz.*, Shekh, Sayad, Mughal, and Pathân. But a fifth tribe must be added to complete the classification, and in this must be included all the Now-Muslims, or Hindûs converted to Islam from the very earliest times to the present day.

I. Shekh.—The original meaning of the word is a venerable man. The genuine Shekhs in this country claim their descent from the Arabs who came at different periods with the Afghan and Mughal conquerors. They are divided into many clans, each taking its designation from its progenitor, or more likely from the leader to whose party their forefathers belonged. The principal of the clans are:—

(1.) *Qureshî*, the descendants or followers of Quresh, one of Muhammad's forefathers. There are some families of this clan in Sikandarâbâd, but none of them is of any consequence.

(2.) *Hâshimî*, descendants or followers of Hâshim. No family of any note of this clan is to be found in the Bulandshahar District.

(3). *Abbâsî*, descendants of Abbâs, uncle of Muhammad. The Qâzîs of Shikârpur and Bulandshahar belong to this clan. The present leader of the Bulandshahar family is Qâzî Vazîr Alî, who joined the rebel Nawwâb of Mâlâgarh in the mutiny of 1857, and lost all his estates.

(4.) *Saddîqî*, followers or descendants of Abubakr Saddîq, father-in-law of the prophet and the first Khalîfâ. The Qâzîs of Sikandarâbâd and Dibâî and the Muftî family of Shikârpur are of this clan.

(5.) *Fârûqî*, followers or descendants of Khalîfâ Umar Fârûq, another father-in-law of the prophet. There are a few families of this clan at Bulandshahar, but none of any note.

(6.) *Usmânî*, followers or descendants of Khalîfâ Usmân, son-in-law of Muhammad. Of this clan there are some families at Bulandshahar, who state that they came here from Hirât in the reign of Fîroz Shâh.

(7.) *Ulvî*, descendants of Alî by his other wives than Fâtimâ. There are a few families of this clan at Bulandshahar.

(8.) *Ansârî*, descendants of those residents of Madînâ who befriended the prophet on his flight from Macca. There are a few families of this clan at Gulâothî and Bulandshahar.

Amongst the New-Muslims all the lower castes are styled Shekh, such as Julâhâs, Butchers, Rangrez, Dhobî, Luhâr, &c., &c., the reason being that the duty of making converts was chiefly entrusted to the Qâzîs, who were almost always Shekhs, and the rule is that the convert adopts the clan of the converter.

In the town of Bulandshahar there was a very respectable family of Bahlîm Shekhs. Bahlol Khân, Bahlîm, whose sepulchre stands about 100 yards to the east of the Christian cemetery, was a person of some note in Akbar's time. His descendants held large maâfî tracts in the suburbs of the town till 1857, when they turned rebels and forfeited the tenure. These Shekhs, according to Sir Henry Elliot, do not rank high in the scale of respectability. The Kambohs are also termed Shekh, though regarded rather low by the genuine Shekhs, but there is no family of them in this district.

Shekhs are proprietors of about twenty-five villages in the district, but none of them is a Talluqdâr or man of note.

II. Sayad.—Sayad in Arabic is the leader of a tribe, but as a caste it consists of the descendants of Fâtimâ, daughter of the prophet. They are divided into several clans, of which the following are to be found in the Bulandshahar District, where they are proprietors of about eighty-five villages.

The ranks of the Sayads are constantly on the increase in virtue of the rule which allows all Musalmâns, of whose parents even one may be a Sayad, to enrol themselves amongst the descendants of Fâtimâ. The characteristic qualities of the tribe, as described by Farishtah on the occasion of his dissipating the doubt whether Khizar Khân, the *protège* of Taimûr, was really a Sayad, were modesty, politeness, hospitality, compassion, charity, learning, and bravery. The first four of these are still very remarkable in the genuine Sayads.

They are generally of the Shiâ sect, and therefore not on good terms with a majority of the Musalmâns who follow the Sunnî doctrines. By Hindû converts to Islâm they are held in the same reverence as Brâhmâns. The Sayads of Qâdirî Bâgh in this district were the priests of the early Lâl Khânî converts. Sayads are more averse to widow marriage than any other Musalmân tribe.

(1.) *Bukhârî.*—They seem to have come to this country from Bukhârâ, and claim their descent from Jalâl-uddîn Husen, surnamed *Makhdûm Jahâniâ i Jahângasht* (the revered of mankind and the traveller of the universe), a famous saint, who came to Dehlî about 500 years ago, and whose tomb is at Uch in Scindh. Sayads of Shîkârpur and Aurangâbâd, in this district, are of this clan. The former are proprietors of 16½ villages and the latter of 20. (See SHIKARPUR and AURANGABAD in Chapter VI.)

(2.) *Sabzwârî*, said to have come here from Sabzwâr in Turkistân during the Tughlaq dynasty. The Sayads of Jârchâ, Senthâ, Gulâothî, Chhoulas

and Mûndî Baqâpur belong to this clan. They are proprietors of seven or eight villages, and Moulvî Muhammad Bakhsh of Chaprâwat, a pensioned Extra Assistant Commissioner and an Honorary Magistrate, and Munshî Maharbân Alî of Gulâothî, are the most respectable in the clan.

(3.) *Mûswî*, descendants of Mûsâ Razî, the eighth Imâm, whose tomb is at Mashad, at the boundary between Persia and Afghanistân. This clan is also called Mashadî There are very few Mûswî families in this district, but a very remarkable person belongs to it, *viz.*, Sayad Mîr Khân, Sirdâr Bahâdur. This gentleman was a resident of Paghmân, about six *coss* from Câbul, and his forefathers had settled there from Samarqand, as the religious preceptors of the Saddozaî kings. At the time of Alexander Burne's commercial mission to Câbul, Sayad Mîr Khân made his acquaintance with that officer, and rendered some service in the subsequent troubles. He was rewarded by Government with a life pension of Rs. 600 a month, and he took his abode with his uncle, Jân Fishân Khân, who had also been pensioned by Government for similar services, at Sirdhanâ, in the Mîrath District. He again distinguished himself in the mutiny of 1857 as a friend of the Government, and was rewarded with an increase of Rs. 200 to his monthly pension and with the proprietorship of ten villages of the Khânpur Talluqah at half *jamâ* for his own life and at three-quarters *jamâ* for the lives of his sons and grandsons. He has since purchased some more villages, and is now one of the large landed proprietors in the district.

(4.) *Wâsatî*, (5.) *Naishâpurî*; (6) *Bhakkarî*; (7) *Shîrâzî*; (8) *Baghdâdî*; (9) *Hasanî*: (10) *Husenî*; (11) *Husani Husenî*, and some others are also to be found in the district, but in very small numbers.

Sayad Bâqar Alî Khân, Talluqdâr of Pindrâwal, and an Honorary Magistrate in the district, is a Sayad of the Husenî clan. He is proprietor of twenty-two villages in this district and of some in Alîgarh. His home is Kutâyah, in the Ambâlâ District, of which place his ancestors were proprietors. His mother was grand-daughter of Nâhar Alî Khân, Lâl Khânî of Pindrâwal, and he succeeded to this property on failure of a male heir in that family.

III. Mughal.—This tribe is said to have derived its name from Mughal Khân, their patriarch, and that portion of Central Asia where the descendants of Mughal Khân lived in large numbers was termed Mughalistân, or Mongolia, after them. The tribe is divided into several clans, such as the Chughtâî, Barlâs, Qazalbâsh, Uzbak, Turk, Kai, Chak, and Tâjîk. Some of these, especially the Chughtâî, are claimed by the Bhattî Jâdons to have descended from them when they were rulers of Gajnî and Zâbalistân. The principal of the Mughal clans, as far as Hindustan is concerned, is the Chughtâî, from the fact of the last imperial family having belonged to it. Excepting the small village of Mughalpurah, about one mile to the south-west of Bulandshahar,

which is inhabited by six or seven families of the Barlâs clan, there are very few Mughals in this district. The Mughalpurah families are descendants of Mirzâ Bedâr Beg, who was killed by a mad elephant of Emperor Jahângîr, and whose heirs were rewarded by the emperor with a compassionate *maâfî* of 350 *bîghâs* in the suburbs of Bulandshahar. Mastam Beg, a descendant of Bedâr Beg, founded this village in the reign of Muhammed Shâh. A part of the *maâfî* was resumed under Regulation II. of 1819, and the remainder confiscated for rebellion in 1857. The proprietors of Mughalpurah own now about 130 *bîghâs*, for which they pay revenue, and one family of them resides at Khurjâ. The Jhojhâs, a low caste of converts, also call themselves Mughals, but they are supposed to be the slaves of Mughals, or low caste Hindûs converted to Islâm by some Mughal nobleman. The principal of the Jhojhâ Mughals are the residents of Mouzâs Sâkhnî in Parganah Anûpshahar, and Kamâlpur in Parganah Baran. They are not suffered to intermarry with the Râjpût Musalmâns or with any of the pure Muhammadan tribes, and this fact shows their origin to be low.

IV. Pathân or Afghân.—The word Pâthân seems to have been derived from Pâthâ, which in several dialects of India means the top of a hill. Afghân, however, is said to have its origin in the Persian "fughân," to cry, which was the practice of the tribe when they made an assault. The affix Khân to an Afghan name is a sign of respect. Its derivation is not very clear, but I shall not be surprised if it turn out to be connected with the ancient aboriginal hill tribe of Khandû or Khond, who were driven away from Upper India by the early Aryans partly to the south (Khândesh) and partly to the north-west. By some authors, Pathâns are said to be a Yahûdî (Jewish) tribe, but Colonel Tod found grounds enough for supposing them to be originally Yado or Jâdon Râjpûts. Their own traditions, corroborated by those of the Jaîsalmer Jâdons, confirm the supposition. It is stated that the Jâdons were for some time sovereigns of Ghaznî and Câbul, and when expelled from there left a number of the tribe behind, who afterwards became converts to the Muhammadan faith. Afghâns were the first Muhammadan conquerors of India, and small colonies of them settled from the earliest times in different quarters of the country. The Khoshgî clan settled at Khurjâ, in this district, during the reign of Fîroz Tughlaq, prior to which time they were for many generations residents of Kasûr in the Panjâb; the *Bârah Bastîs* (twelve towns) in the vicinity of the Ganges were inhabited by several Afghân clans in the time of the Lodîs; the Aghwâns came to this district from Dehlî in the reign of Akbar, and settled at Malakpur, near Anûpshahar.

Pathâns are more particular than other Musalmâns in preserving the purity of their race. In body they are generally well built and moderately stout, with a fair complexion. In their characteristic qualities, courage, conceit, abruptness, bigotry, and irritableness are the more conspicuous.

Pathâns are proprietors of nearly one hundred villages in the Bulandshahar District. Several of their noble families have been ruined within the last forty years, and several new ones have risen to eminence in the same period. The remarkable Pathân houses in the district may be enumerated as follows:—

(1.) *Mûndâ Kherah.*— The founder of this house was Yahîyâ Khân, Kheshgî of Khurjâ, who rose to power in the disturbed reign of Shâh Alam. He possessed himself of twenty-eight villages between Khurjâ and Bulandshahar, and established his head-quarters at Bhatwârah, on the Kalî Nadî, about seven miles to the south of the latter town. He was succeeded by his daughter's son, named Abdullah Khân, a man of loose principles and extravagant habits. He contracted large debts, and in satisfaction of them sold all the villages except one or two, to the Raîs of Kuchesar. Fatah Alî Khân, husband of Abdullah Khân's grand-daughter, is the present head of the family, and he is proprietor of only two villages, *viz.*, Bhatwârah and Mûndâ Kherah.

(2.) *Khânpur.*—The rise and fall of this family have already been stated at page 135. It was founded by Sheikh Allo, a Dâvezaî Pathân of Khurjâ, in the reign of Shâh Jahân. Ibâdullah Khân, the fifth in descent from Allo, increased the property and became the second largest landed proprietor in the district. He was always at bad terms with the Kuchesar family, which was the first in possessions. His son, Abdul Latîf Khân, became a rebel in 1857, and was punished with transportation for life and confiscation of property. He was proprietor of 107 entire villages and of shares in 41 more in this district, besides others in the Districts of Badâun, Murâdâbâd, and Mirath. Five of the villages in this district were released, after confiscation, by the Special Commissioners, in favour of Mussumât Khânzâdî, sister of the rebel, and a similar number are held by Mussumât Mariam Khânam, another sister of Abdul Latîf. Abdul Majîd and Abdul Kaim, sons of Abdul Latîf, live with Mussumat Mariam. There was a dispute between the Government and Mussumât Khânzâdî as to whether the latter was to have the villages which she had selected with the consent of the Board of Revenue, or others in their stead, as subsequently proposed by Government. The Privy Council finally decided the point in favour of the lady. Another point is now in dispute, *viz.*, whether Khânzâdî is to hold the villages for life, or to have absolute proprietary right in them. The case is pending decision in the Civil Court.*

(3.) *Mâlâgarh.*—This Talluqah was founded by Haqdâd Khân, a Khâtak Pathân, who held the *Amilship* of Parganah Baran a few years before the introduction of the Marhattâ rule. Haqdâd Khân built the fort of Mâlâgarh, as well as that town, in honour of the old saint Sayad Mahmûd Kirmânî, surnamed Mâlâmâl. He was ousted by Udhorâo Phâlkiâ, but his son, Bahâdur Khân, succeeded, in 1805, in obtaining a lease of the thirty-four villages included

* It has since been decided in Khanzâdî's favour.

in the Talluqah from the Government at a quit rent of Rs. 5,000 per annum. Bahâdur Khân died in 1824, and the lease lapsed. The villages were settled with their respective proprietors, and a pension of one thousand rupees a month was granted to Valîdâd Khân, son of the deceased. Valîdâd became a leading rebel in 1857, and absconded on restoration of order. His fort was razed to the ground, and the villages and houses were confiscated to Government.

(4.) *Jahângîrâbâd.*—This family is of the Bangash clan, the inhabitants of Kohât in Afghanistân. Murtazâ Khân, grand-father of the present proprietors, was son-in-law to Mirzâ Ismâil Beg, nephew of the celebrated Muhammad Beg Hamdânî, Deputy of Najaf Khân, commander-in-chief of the Mughal troops in the reign of Shâh Alam He obtained from Lord Lake the life *jâgîr* of Palwal in Zilâ Gurgâon, together with the title of *Azim-uddoulah Sarfarâz-ul-mulk Muzaffar Jang.* He was related to the Mâlâgarh Chief, and through him purchased for his son, Mustafâ Khân, the Talluqah of Jahângîrâbâd, which was sold by auction in 1813, in execution of a Civil Court decree against the heirs of Râjâ Khorasrâj, Badgûjar. Muhammad Alî Khân, an Honorary Magistrate, and his brothers, Naqshband Khân and Ishâq Khân, both minors, are the sons and heirs of Nawwâb Mustafâ Khân. They are proprietors of the twelve villages forming the Talluqah.

(5.) *Malakpur.*—This family belongs to the Aghwân clan. Two brothers, named Mîr and Mahobat, are said to have come to Dehlî from Câbul in the reign of Sikandar Lodî. In Akbar's time they left Dehlî and established themselves as cultivators in the village of Bhîkampur. In after years the descendants of Mîr possessed themselves of Mouzâs Harorâ, Datâolî, Werlâ, Bhusâonî, Barolî, &c., whilst the descendants of Mahobat became masters of Bhîkampur, Bhamorî, and others. In Sûraj Mal's time they deserted the estates and emigrated into Ruhelkhand, but as soon as Najaf Khân restored order, they returned (after twenty-eight years), and through the favour of the Marhattâs recovered possession of the villages. In the commencement of the British rule they increased their possessions by means of auction purchase, and bought Malakpur from the firm of Mercer and Co. The present proprietor of the Malakpur property, consisting of twenty-seven villages, is Faiz Ahmad Khân, son of Abdur Rahmân Khân, deceased, Principal Sadar Amîn of Agrâ. The headquarters of the family are at Datâolî, in the Alîgarh District, where three other branches of the clan are Talluqdârs of Bhîkampur, Dâdon, and Bûdhâgâon respectively.

(6.) *Dowlatpur.*—Shîdî Khân, Pathân, of the Bâzîd Khail clan, was a Risâldâr in Skinner's Horse, and he purchased Dowlatpur and seven other villages in its neighbourhood about the year 1820 A. D. His son, Sayad Muhammad Khân, is now proprietor of these villages, and he is counted among the Raises of the district.

(7.) *Kanâwsî.*—This small Talluqah of seven villages was founded by Inâit Khân, a Said Khail Pathân, resident of Sherpur and agent of Colonel James Skinner. Four of the villages were granted to him by the Colonel about the year 1825, and the other three had been subsequently purchased by him from the proprietors. Sherpur is one of the *Bârah Bastîs* (twelve towns) of the Pathâns near the Ganges.

(8.) *Khurjâ.*—There are many Pathân clans in this town, such as the Tarîn, Kheshgî, Karâ Khail, Bâzîd Khail, Usafzaî, &c.

Of these the Kheshgî are the chief, both as regards numbers and possessions, and among them two families possess more lands than the others. Ahmad Alî Khân, son of Rahmat Khân, late Deputy Collector, is proprietor of seven villages, which his father obtained in reward for services rendered during the mutiny in the Bijnour District. The second family is that of the late Muhammad Alî Khân, a Tahsildâr, whose heirs are proprietors of four villages, one purchased and three obtained in reward for services in the mutiny in the Mîrath District.

(9.) *Basî and Bugrâwî*—These two villages are included in the *Bârah Bastî*, and inhabited by Pathâns of several clans.

(10.) *Pondrî.*—Ghulâm Haidar Khân, Khâtak, was a well-to-do zamîndâr of this village and four others. He became a rebel in 1857, and thereby lost his estates.

Balloch.—Although not exactly a Pathân branch, this tribe is more akin to it than to any other of the fivefold division. Their country is Ballochistân, beyond the Indus, but they have long been in occupation of Scindh. There seems no doubt that, as stated by Colonel Tod, several of the Balloch clans were originally Jâdons who emigrated across the Indus immediately after the civil strife at Dwârkâ. In the Bulandshahar District Balloches are proprietors of about thirty-two villages, and the Chanderû and Jhâjhar families are the more prominent among them.

According to their own account, the Chanderû brothers are of the Karâhâ clan and ancient residents of Hirât, whence their ancestor, Nâhar Khân, came to Dehlî at the request of King Alâuddîn Khiljî and was appointed governor of the Dakkhan. After his death, his sons, Narwar Khân and Nerî Khân, went back to Hirât. Sirdâr Khân, a descendant of Narwar Khân, again came to Dehlî in Aurangzeb's reign and obtained the governorship of the country from Kotputlî and Nârnol to Jewar. He took his abode in Mouzâ Ganorâ Shekh of Parganah Agoutâ. His son, Nâmdâr Khân, was appointed, during the Marhattâ rule, Amil of the said parganah. He subsequently came to the British side and distinguished himself in the battle which occurred between the troops of Mâdho Râo Phâlkiâ of Mâlâgarh and Government troops under Colonel James Skinner (see page 18). In recognition of this service, Nâmdâr Khân was rewarded by

General Lake with the title of *Nasîr-ud-doulah Firoz Jang*, together with the *jágîr* of Mouzâ Chanderû. He afterwards purchased the proprietorship of several villages. His six sons are now proprietors of fifteen villages, and Inâitullah Khân is the eldest and chief among them.

The Jhâjhar family is said to have been founded by Sayad Muhammad Khân, who came here from Rorî Bhakkar with Humâyûn, and having distinguished himself in the army, obtained a *jágîr*, together with the title of *Ghâlib Jang*. He died at the age of ninety-five years, leaving twenty sons, of whom two became renowned, *viz.*, Nawwâb Ajmerî Khân and Nawwâb Rahîmdâd Khân. Both of these obtained *jâgîrs*, and the present Raîs of Jhâjhar, Ghulâm Ghous Khân, is the eighth in descent from one of them. He is proprietor of ten villages, and the most remarkable sportsman in the district. The name of his clan is Sâmejah. It is conjectured that the clan, when Hindû, derived its name from Sâm, one of the sons of Krishna; or from Syâm, a name of Krishna himself.

V. Now-Muslim.—It has already been mentioned that this class includes all Hindû converts to Islâm. Being in the vicinity of the Muhammadan capital, this district was more exposed to the proselytizing influences than the distant ones, and hence it is that we find here such large numbers of converts to Muhammadanism. The most respectable amongst the Now-Muslim are the Râjpûts, who pride themselves in retaining their genealogy and in refusing to intermarry with other converts; whereas the others generally endeavour to conceal their former caste.

The Lâlkhânâ and Sâbitkhânî Badgûjars, the Chouhâns of Agoutâ, the Bhâls of Khurjâ, the Bhattîs of Tilbegampur, the Dors of Bulandshahar, the Nâgars of Ahâr, the Baranwâls of Baran, the Tagâs of Sayânah, and he Bargalas of Parganahs Dankour and Sikandarâbâd have all been noticed under their respective Hindû castes. Amongst the remainder the Jhojhâs constitute a remarkable class. They are proprietors of five entire villages and shareholders in six more. Some call themselves Mughal, some Turk, some Râjpût, and some Brâhman. The etymology of the word "*jhojhâ*" is very doubtful. It is conjectured by some to have been derived from "*jonj*," the nest of the little bird called *bayâ*, which the lower castes of Muhammadans used to take to Delhî for sale as playthings among the children. The jonj-sellers were originally called Jonjiâs, and ultimately Jhojhâs. Another conjecture is that they are descendants of the women who served as wet-nurses in the noble families at Dehlî, and who were called Chanjî. A third conjecture is that, being very quarrelsome, which is still one of their prominent characteristics, they were termed Jujjhâ (from "*yudha*" or "*jujjhâ*," a fight). A fourth conjecture is that, being ill-shaped and having a protruding belly like the "*jonj*" (nest of the *bayâ*), they were styled Jhojha. In short, the clan is supposed to be of low origin; they are not suffered to intermarry with the higher castes of Musalmâns or Now-Muslims. They

observe no Hindû ceremonies nor respect the Muhammadan law of *pardah* seclusion of women. Their good quality is industry in agriculture. The popular proverb quoted by Sir Henry Elliot explains their value as labourers in the field. It is this :—

झोझा हाली राख के घर बैठा चौसर खेल

"Having employed a Jhojhâ for your ploughman, you may idle your time by playing the game of *chousar* at home;"—that is to say, the Jhojhâ is so industrious a servant that the master need not look after him.

The Julâhâs are also included among the Now-Muslim. They seldom follow any other occupation but that of weaving cloth. Musalmân Julâhâs are very numerous in this district, although their Hindû kinsmen are scarce. For the sake of respect they call themselves Mowmin (faithful), or Nûrbâf or Safedbâf (cloth-weavers), and consider the word "Julâhâ" as one of contempt. In religious bigotry they surpass all other clans. A number of them have acquired, in almost every town, the dignity of Hâfiz,—that is, they know the whole of the Qurân by heart, although they are in other respects illiterate.

Among the menial and artizan classes there are as many Now-Muslims as Hindûs, in this district at least, but there is nothing particular about them to be recorded here. The Jât converts are usually called Polâ and the Tagâ converts Molâ. Bhattayârâhs, or inn-keepers, are also converts from the lower orders of the Hindûs. There are two principal clans of them, *viz.*, Sher Shâhî and Salîm Shâhî, from the two emperors of the last Pathân dynasty who converted them. The women of the former generally wear the *lahangâ* or petticoat, while those of the latter use the *pâjâmâh* or trowsers. There are two other clans also, *viz.*, the Chirîmâr (bird killer) and Jan Khattrî, but they are rather scarce in this district. Bhattayârahs still observe some of the Hindû ceremonies at their weddings.

EUROPEANS OR EURASIANS.

Messrs. Mercer and Co. were the first Europeans who purchased landed property in this district. To establish an indigo factory at Malakpur the firm bought thirty-two villages, including Malakpur, from the proprietors. The firm failed after a few years, and the villages were sold to Abdur Rahmân Khân and others.

The most remarkable Eurasian family now in the district is that of the Skinners at Bilâspur. It was founded by the late Colonel James Skinner, C. B., whose life has been published in two volumes by Mr. B. Fraser, brother of Simon Fraser, the most intimate friend of the Colonel. James Skinner's father was a Scotchman in the East India Company's military service, and his mother was a Râjpûtâni of Bhojpur, whom his father had captured at Bijaygarh during the operations against Râjâ Chet Singh of Banâras. James Skinner had two brothers, David Skinner and Robert Skinner, and he had three sisters. The

sisters were married to European officers in the army. David Skinner took service in the Military Department and went on duty beyond the seas. Their mother died in 1789, and their father, who was a lieutenant at the time, sent James and Robert to be educated in a charity school. In 1796 James was made an apprentice draftsman in the survey office. He disliked the work and absconded, with only a four-anna piece in his pocket, to another station. He was in great distress for a few days, when he had to earn his bread by working as a common porter or labourer ; but having been recognized one day by a servant of one of his sisters in the bazaar, he was taken to the sister and again sent to the survey office. A Colonel, who was a friend of his father, gave him three hundred rupees and sent him to Kânhpur, where the father was on duty. The same officer had soon afterwards occasion to go to the last-named place, where he saw James and gave him a letter of recommendation to General DeBoigne, commander of the Scindhia's forces at Mîrath. James Skinner waited on the General at Karnâl, and was appointed an Ensign, on Rs. 150 per mensem, in the Marahattâ army at Mathrâ. He distinguished himself in several engagements, and was dangerously wounded in the battle between the Râjâs of Karolî and Unyârâ, in which his battalion was the former's auxiliary. In 1802, when Scindhia dismissed all his European officers on the ground of his having no confidence in their fidelity, James Skinner lost his appointment. In the next year, he took service under Lord Lake on the express condition that he should not be required to take up arms against his former master. He was appointed commander of some of the sawârs who, after having deserted Scindhiâ, had taken service under the British Government. Shortly afterwards he was put in command of two thousand out of the eight thousand of those sawârs. The maintenance of order in the country between Dehlî and Alîgarh was entrusted to Colonel Skinner immediately after the battle of Alîgarh, and he was stationed, with 1,200 sâwârs, at Sikandarâbâd in this district. He was attacked here by Mâdho Râo Phâlkiâ from Mâlâgarh, whom he defeated in a fierce battle fought in the vicinity of Sikandarâbâd. His younger brother, Robert Skinner, acted as envoy from Begam Sombre to General Lake and negotiated the treaty between them. For this service he was rewarded by the Government with three villages as a perpetual *maâfî*

Colonel Skinner took part in every campaign from 1804 to 1831. He was present at the captures of Bhiwânî and Bharatpur, and in the Gorkhâ and Pindârî wars. He was extremely useful in supplying provisions to the British army in the operations against Hulkar, and his troops formed a party of the Governor-General's escort when Lord William Bentinck went to Lâhor to have an interview with Ranjît Singh.

Robert Skinner died in 1821, leaving his heirs in possession of the *maâfî*, which they partly hold still and have partly mortgaged to others.

James Skinner's *jâgîr*, of eleven villages, which he had obtained from Government in consideration of his discharge from the Marahattâ service, was made a perpetual rent-free assignment by the Government of India, in their orders dated 26th September, 1826, and he was made a C. B. two years afterwards. He made Bilâspur, in the middle of the *jâgîr* in this district, his head-quarters and built a strong fort and family mansion there. He purchased the proprietorship of a large number of villages in this and the Hisâr, Gurgâon, Dehlî, Karnâl, and Mîrath Districts. His church and castle at Dehlî are costly and remarkable buildings.

James Skinner was a man of extraordinary abilities, notwithstanding the limited education which he had received. He died in December, 1842, leaving five sons by three native wives to succeed to his large property Under the will made by him his heirs have no power to alienate the property; they are simply allowed to enjoy its profits, and he who manages it is to have ten per cent. on the profits besides his share. There are altogether about one hundred villages of the Skinner estate in this district, and Mr. Alexander Skinner, one of the sons of the founder, is the present manager.

Mr. Thomas Skinner was the manager of the estate in 1857. He held his fort and kept order in the villages around Bilâspur during the mutiny, and was rewarded for the service with the proprietary right of fifteen confiscated villages in Parganahs Daukour and Dâdrî. He died in 1864, and his eldest son, Thomas Brown Skinner, succeeded to the reward estate. This young man was unfortunately unfitted to fill the position in which he was placed. He incurred heavy debts, and was finally pronounced by Government unqualified to manage his affairs. His brothers are minors, and to protect their rights as well as his own, the Government have recently placed the property under the management of the Court of Wards.

Mr. Patterson Saunders, of Alígarh, was rewarded, for services in the mutiny, with the proprietorship of eight villages, assessed at Rs. 5,000, in this district. He retained possession of the villages for five or six years and then sold them.

Mr. E. W. Cleveland, a Patrol in the Customs Department, may be called a resident of this district, for he has built a house at Sikandarâbâd and purchased a village in its vicinity.

The heirs of Mr. Thomas Tonnochy, although not residents of the district, have a large garden, two English houses, a large *Ganj* and *Sarâe*, and some rent-free lands at Bulandshahar. This property yields them an income of about six thousand rupees per annum. It was acquired by the late Mr. Tonnochy, who was Deputy Collector, under Regulation IX. of 1833, of the district for twenty-two years from 1835 to 1857.

APPENDICES.

I.—*Rainfall of the Bulandshahar District from* 1858-59 *to* 1871-72.

Year.	June.	July.	August.	September.	October.	November.	December.	January.	February.	March.	April.	May.	Total.
1858-59	2·9	5 8	1 4	7·9	...	...	0 5	...	0·6	0·3	1·1	0·2	20·7
1859-60	4·4	2·1	5·5	1·4	...	...	0·2	0·2	1·6	...	...	0·2	15·6
1860-61	0·2	3 5	5·5	0·3	...	...	...	...	...	...	...	...	9·5
1861-62	1·8	8·7	3·9	0·8	...	...	...	...	...	0·4	...	0·3	15·9
1862-63	3·4	7·9	9·2	7·2	0·4	0·1	...	0·9	...	...	...	...	29·1
1863-64	4·0	11·8	6·8	0·1	0·4	0·1	...	...	0·7	...	0·1	0·5	24·5
1864-65	0·1	5·4	3·2	4·6	...	...	...	...	1·1	1·6	0·2	1·4	17·6
1865-66	0 2	2·4	9·3	4·4	...	...	0·5	0·7	0·1	...	0·6	...	18·2
1866-67	1·8	7·7	10·8	1·8	0·4	...	...	0·5	0·7	0·2	0 9	0·6	25·4
1867-68	1·5	10·3	14·4	0 7	1·7	...	0 6	1·1	0·6	0·2	0·8	...	31·9
1868-69	2·2	7·9	0·2	0·6	...	...	...	1·1	0·4	1·4	...	...	13·8
1869-70	...	0·5	4·5	6·6	2 3	...	1·3	...	...	1·6	0·3	0·1	17·2
1870-71	8·5	11·0	5·5	3·9	0·1	...	0 5	...	0·6	...	...	1·9	32·0
1871-72	4 1	10·3	9·7	2·5	...	...	0·9	1·4	0·1	...	0·1	0·4	29·5
Average	2·7	7·4	7·0	3·3	0·4	...	0·3	0·4	0·5	0·4	0·3	0·4	21·6

II.—Dâkhil-khârij (Mutations) of Lambardârs.

Year.	By decree of Court.			By private act.			By inheritance.	Total.	Remarks.
	Permanent alienations.	Temporary alienations.	Total.	Permanent alienations.	Temporary alienations.	Total.			
1860-61	6	1	7	26	31	57	100	164	The increase in 1863-64 was due to the fact that a large number of transfers were discovered to have taken place in the previous years, but not reported by the patwârîs. This error was rectified in that year.
1861-62	3	1	4	27	14	41	221	266	
1862-63	...	6	6	13	9	82	252	280	
1863-64	24	10	34	48	72	120	276	430	
1864-65	1	1	2	11	20	31	25	58	
1865-66	2	3	5	5	14	19	45	69	
1866-67	2	4	6	6	22	28	54	88	
1867-68	5	7	12	12	28	40	96	148	
1868-69	1	3	4	7	32	39	50	93	
1869-70	8	3	11	6	7	13	72	76	
1870-71	1	1	2	5	5	10	55	67	

III.—Dâkhil-khârij (Mutations) of Pattîdârs.

Year.	By decree of Court.				Private sales.		Private alienations.			Grand Total.	Remarks.
	Number of cases of sale.	Price	Number of other cases	Total	Number of cases.	Price.	By inheri ance.	By mortgage.	Total.		
		Rs.				Rs.					
1860-61 ...	31	16,358	88	119	166	66,392	712	133	845	1,130	
1861-62 ...	30	12,699	38	68	86	23,218	824	81	905	1,059	
1862-63 ...	51	18,559	26	77	60	15,041	865	52	917	1,054	
1863-64 ...	49	38,556	39	88	137	55,781	273	309	582	807	
1864-65 ...	49	52,359	69	118	125	88,981	150	177	327	570	
1865-66 ...	70	38,387	70	140	160	1,19,519	427	235	662	962	
1866-67 ...	53	28,335	98	151	131	1,78,686	704	220	924	1,206	
1867-68 ...	49	21,331	58	107	169	3,12 214	653	235	888	1,164	
1868-69 ...	44	18,757	86	130	192	60 427	616	343	959	1,281	
1869-70 ...	38	38,755	65	103	134	1,46,355	672	248	920	1,157	
1870-71 ...	51	25 692	49	001	181	1,09,342	837	209	1,046	1,327	

IV.—Partitions under Act XIX. of 1863.

Year.	Complete partitions.						Incomplete partitions					
	Previous year's balance.	Instituted in the year.	Total.	Sanctioned.	Struck off.	Balance.	Previous year's balance.	Instituted in the year.	Total.	Sanctioned.	Struck off.	Balance.
1863-64	19	48	67	10	34	23	4	6	10	4	4	2
1864-65	23	42	65	2	22	41	2	39	41	19	4	18
1865-66	41	23	64	4	51	9	18	33	51	32	6	13
1866-67	9	28	37	5	20	12	13	29	42	21	17	4
1867-68	12	18	30	9	4	17	4	23	27	16	9	2
1868-69	17	33	50	10	21	19	2	41	43	17	23	3
1869-70	19	60	79	26	13	40	3	68	71	22	36	13
1870-71	40	30	70	16	19	35	13	30	43	20	15	8

V.—Cases under Acts X. and XIV. of 1859 *and* 1863 *respectively.*

Year.	Class I	Class II.	Class III.	Class IV.	Class V.	Class VI.	Class VII.	Class VIII.	Class IX.	Class X.	Total.
1860-61	117	40	6	1,181	56	34	237	3	...	...	1,674
1861-62	21	8	7	740	69	33	78	1	...	...	957
1862-63	24	18	42	1,469	49	31	92	17	23	5	1,770
1863-64	36	23	134	1,892	225	62	35	7	78	11	2,508
1864-65	23	52	61	2,191	332	40	24	16	109	37	2,885
1865-66	77	90	101	1,811	447	39	32	5	180	23	2,805
1866-67	61	59	56	1,299	547	19	13	2	150	22	2,228
1867-68	11	29	23	855	384	16	23	...	89	6	1,456
1868-69	...	24	17	970	422	31	3	...	116	9	1,592
1869-70	31	5	3	802	955	13	11	1	62	15	1,898
1870-71	33	72	67	1,599	1,483	42	48	3	111	32	3,490

VI.—Appeals to the Collector in cases under Act X. of 1859.

Year.	Balance of previous year.	Instituted in the year.	Appeals decided.					Dismissed for default.	Pending decision.	Percentage of reversals to appeals decided.	Remarks.
			Confirmed.	Reversed.	Modified.	Remanded.	Total.				
1863-64 ...	10	65	50	6	7	7	70	2	3	8·6	
1864-65 ..	3	118	65	15	9	25	114	3	4	13 1	
1865-66 ...	4	57	36	3	1	4	44	17	...	6 8	
1866-67 ...	..	57	27	2	1	22	52	3	2	3·8	
1867-68 ...	2	75	98	15	5	12	60	17	...	25 0	
1868-69 ...	...	137	81	20	4	19	124	9	4	16 1	
1869-70 ...	4	67	55	6	2	6	69	2	...	8·1	
1870-71 ...	...	108	60	28	...	7	95	8	5	25·8	

VII.—Halqâbandî Schools in Zilâ Bulandshahar.

Number.	Parganah.	Town or village.	Grade of school.	Average number of pupils.	Language in which instruction is given.	Monthly cost.	Remarks.
						Rs.	
1	Baran ...	Hartolî ...	1st	45	Urdû and Persian ...	10	
2	Ditto ...	Nousânah ...	2nd	40	Ditto ...	8	
3	Ditto ...	Nethlâ ...	3rd	30	Hindî ...	6	
4	Ditto ...	Aurangâbâd ...	Do.	40	Do. ...	6	
5	Ditto ...	Sarâe Chabîlah ...	Do.	83	Urdû ...	6	
6	Ditto ...	Ghungrâolî ...	Do.	25	Hindî ...	6	
7	Ditto ...	Machkolî ...	Do.	30	Urdû ...	6	
8	Ditto ...	Hatimâbâd ...	Do.	24	Hindî ...	6	
9	Ditto ...	Naglah Bâl ...	Do.	31	Urdû and Persian...	6	
10	Ditto ...	Utrâolî ...	Do.	24	Urdû ...	6	
11	Ditto ...	Mirzâpur ...	Do.	29	Do. ...	6	
12	Ditto ...	Murtazâbâd ...	Do.	30	Do. ...	6	
13	Agoutâ ...	Mâlâgarh ...	1st	50	Urdû and Persian...	10	
14	Ditto ...	Gulâothî ...	2nd	58	Ditto ...	12	
15	Ditto ...	Bhatonâ ...	3rd	18	Hindî ...	6	
16	Ditto ...	Bâghwâlah ...	Do.	27	Urdû ...	6	
17	Ditto ...	Barâl ...	Do.	25	Hindî ...	6	
18	Ditto ...	Senthâ ...	Do.	24	Urdû ...	6	
19	Ditto ...	Bhamrâ ...	Do.	30	Do. ...	6	
20	Ditto ...	Kotâh ...	Do.	32	Hindî ...	6	
21	Ditto ...	Agoutâ ...	Do.	32	Urdû ...	6	
22	Ditto ...	Ahmadnagar ...	Do.	36	Hindî ...	6	
23	Ditto ...	Bhainsrolî ...	Do.	27	Urdû ...	6	
24	Sayânah ...	Bugrâsî ...	2nd	60	Do. ...	12	
25	Ditto ...	Sayânah ...	Do.	54	Urdû and Hindî ...	12	
26	Ditto ...	Sathlâ ...	Do.	60	Ditto ...	12	
27	Ditto ...	Bhaûn ..	Do.	95	Ditto ...	12	
28	Ditto ...	Chitsonâ ...	3rd	28	Urdû ...	6	

VII.—Halqàbandî Schools in Zilá Bulandshahar—(continued).

Number.	Parganah.	Town or village.	Grade of school.	Average number of pupils.	Language in which instruction is given.	Monthly cost.	Remarks.
						Rs	
29	Sayânah ...	Nayâbâs ...	2nd	37	Urdû ...	8	
30	Ditto ...	Mandonah ...	Do.	29	Hindî ...	6	
31	Ditto ...	Saidpur ...	Do.	30	Urdû ...	6	
32	Ditto ...	Jalâlpur ...	Do	37	Do. ...	6	
33	Ditto ...	Bânhpur ...	Do.	21	Hindî ...	6	
34	Ditto ...	Thal ...	Do	25	Do ...	6	
35	Shikârpur ...	Shikârpur ...	1st	99	Urdû and Hindî ...	20	
36	Ditto ...	Chândokh ...	3rd	22	Hindî ...	6	
37	Ditto ...	Derî ...	Do.	25	Do. ...	6	
38	Ditto ...	Anchrû kalân ...	Do.	23	Do. ...	6	
39	Ditto ...	Khailiâ ...	Do.	20	Do. ...	6	
40	Ditto ...	Chitsoun ...	Do.	26	Urdû ...	6	
41	Anûpshahar ...	Anûpshahar ...	1st	66	Urdû and Hindî ...	15	
42	Ditto ...	Jahângîrâbâd ...	Do.	106	Ditto ...	15	
43	Ditto ...	Malakpur ...	Do.	47	Hindî ...	10	
44	Ditto ...	Khâlor ...	Do	38	Urdû ...	10	
45	Ditto ...	Jatpurah ...	2nd	38	Hindî ...	8	
46	Ditto ...	Sâkh î ...	3rd	18	Urdû ...	6	
47	Ditto ...	Anîbâs ...	Do.	12	Do ...	6	
48	Ditto ...	Khadânah ...	Do.	25	Do. ...	6	
49	Dibâî ...	Karanhâs ...	1st	40	Hindî and Urdû ...	10	
50	Ditto ...	Gokalpur ...	Do.	40	Hindî ...	10	
51	Ditto ...	Râmghât ...	2nd	36	Do. ...	8	
52	Ditto ...	Dânpur ...	3rd	36	Do. ...	6	
53	Ditto ...	Doulatpur ...	Do	28	Urdû ...	6	
54	Ditto ...	Belon ...	Do.	31	Hindî ...	6	
55	Ditto ...	Pilkhanâ ...	Do.	20	Urdû and Hindî ...	6	
56	Ditto ...	Satoyah ...	Do.	20	Hindî ...	6	
57	Ditto ...	Jargawân ...	Do.	19	Urdû ...	6	
58	Ditto ..	Dângarh ...	Do.	24	Do. ...	6	
59	Ahâr ...	Ahâr ...	2nd	40	Do ...	8	
60	Ditto ...	Khânpur ...	Do.	34	Urdû and Persian ..	8	
61	Ditto ...	Gurâolî ...	Do.	25	Urdû ...	6	
62	Ditto ...	Amargarh ...	3rd	20	Do. ...	6	
63	Ditto ...	Mangalpur ...	Do.	24	Do. ...	6	
64	Ditto ...	Umarpur ...	Do.	20	Do ...	6	
65	Khurjâ ...	Mândâ Kherâ ...	Do.	20	Do. ...	6	
66	Ditto ...	Arniâ ...	Do.	19	Hindî ...	6	
67	Ditto ...	Deorâlah ...	Do.	31	Urdû ...	6	
68	Ditto ...	Surjâolî ...	Do.	32	Do. ...	15	
69	Jewar ...	Jewar ...	1st	74	Urdû and Hindî ...	15	
70	Ditto ...	Rabûpurah ...	Do.	55	Ditto ...	15	
71	Ditto ...	Jahângîrpur ...	Do.	64	Ditto ...	8	
72	Ditto ...	Ranherâ ...	2nd	30	Hindî ...	8	
73	Ditto ...	Chingrâolî ...	Do.	30	Urdû ...	6	
74	Ditto ...	Phaledâ ...	3rd	30	Hindî ...	6	
75	Ditto ...	Bhagwantpur ...	Do.	20	Do. ...	6	
76	Ditto ...	Jonchânah ...	Do.	20	Do. ...	15	
77	Pahâsû ...	Chatârî ...	1st	62	Urdû and Hindî ...	15	
78	Ditto ...	Pindrâwal ...	Do.	50	Do. ...	10	
79	Ditto ...	Ahmadgarh ...	Do.	45	Do. ...	6	
80	Ditto ...	Pahâsû ...	3rd	35	Hindî ...	6	
81	Ditto ...	Kherâ Banel ...	Do.	21	Urdû ...	15	
82	Dankour ...	Dankour ...	1st	78	Urdû and Hindî ...	15	
83	Ditto ...	Kâsnah ...	Do.	72	Ditto ...		

VII.—Halqâbandî Schools in Zilâ Bulandshahar—(concluded).

Number.	Pergannah.	Town or village.	Grade of school.	Average number of pupils.	Language in which instruction is given.	Monthly cost	Remarks.
						Rs.	
84	Dankour ...	Wailânah ...	2nd	30	Urdû and Hindî ...	8	
85	Ditto ...	Bilâspur ...	Do	35	Ditto ...	8	
86	Ditto ...	Jhâjhar ...	Do.	52	Ditto ...	8	
87	Ditto ...	Pârsol ...	3rd	13	Ditto ...	6	
88	Ditto .	Sâlârpur ...	2nd	35	Ditto ...	8	
89	Sikandarâbâd...	Kakor ...	1st	42	Hindî ...	10	
90	Ditto ...	Bhonrâ ...	2nd	30	Urdû ...	8	
91	Ditto ...	Gesûpûr ...	Do.	33	Urdû and Hindî ...	8	
92	Ditto ...	Tilbegampur ...	Do.	30	Urdû ...	8	
93	Ditto ...	Cholâ ...	3rd	22	Hindî ...	6	
94	Ditto ...	Isâpur ...	Do.	33	Do. ...	6	
95	Ditto ...	Adâh ..	Do	32	Urdû ...	6	
96	Dâdrî ...	Cholas ...	1st	57	Urdû and Persian ..	15	
97	Ditto ...	Shûrajpur ...	Do.	50	Urdû, Persian and Hindî.	15	
98	Ditto ...	Jârchâ ...	Do.	36	Urdû ...	10	
99	Ditto ...	Tâjpur Pyâolî ...	Do	40	Urdû and Hindî ...	10	
100	Ditto ..	Dâdrî ...	2nd	30	Hindî ...	8	
101	Ditto ...	Bisâirah ...	Do	24	Urdû and Hindî ...	8	
		Total ...		2,686		825	

VIII.—Population of each caste in Zilâ Bulandshahar by the census of 1865.

1.	Europeans and Eurasians ...	156
	Hindûs.	
2.	Brâhmans	97,098
3	Bhaddrîs	812
	Kshattrîs.	
4.	Râjpûts	79,099
5.	Khattrîs	2,942
	Vaisya.	
6.	Baniâs	33,977
	Sûdras.	
7.	Kâiths	8,691
8.	Jâts	47,041
9.	Gûjars	44,112
10.	Sunâr	4,322
11.	Luhâr	9,761
12.	Badhyî (carpenter) ...	13,506
13.	Tambolî	196
14.	Kalâl	1,620
15.	Mâlî	10,729
16.	Ahîr	15,298
17.	Lodhâ	45,756
18	Kâchî	2,421
19.	Kahâr	20,026
20.	Gadaryâ	28,962
21.	Nâî	16,114
22.	Dhobî	8,339
23.	Telî	7,255
24.	Bârî	617
25	Kolî	16,643
26.	Kumhâr	11,481
27.	Gushâin	14,071
28.	Chamâr	1,19,487
29.	Sweeper	23,922
	Total Hindûs ...	684,297
	Musalmâns.	
30.	Shekhs	47,257
31.	Sayads	6,232
32.	Mughals	3,078
33.	Pathâns	39,171
34.	Faqîrs	5,925
35.	Dhuniâ	4,757
36.	Julâhâ	9,558
	Total Musalmâns ...	115,978
	GRAND TOTAL ...	800,431

IX.—Population of Zilâ Bulandshahur divided according to occupations, by the census of 1865.

1.	Agriculturists	393,050
2.	Servants	39,902
3	Beggars	16,152
4.	Family priests (parohit) ...	5,180
5.	Labourers	118,976
6.	Money and grain dealers ...	2,089
7.	Money-changers (sarraf) ...	324
8.	Cloth-traders (bazaz) ...	1,712
9.	Banias	5,236
10.	Goldsmiths	1,095
11.	Carpenters	9,068
12.	Vegetable-sellers (kunjrâ) ...	1,011
13.	Pandits	2,642
14.	Shoe-sellers	756
15.	Bankers	2,525
16.	Weavers	28,705
17.	Confectioners	1,907
18.	Temple priests	264
19.	Physicians	503
20.	Well-sinkers	40
21.	Boatmen	48
22.	Tailors	4,217
23.	Oil-makers	6,996
24.	Flower-sellers	857
52	Paper-makers	2
26.	Corn-sellers	1,197
27.	Schoolmasters	248
28.	Glass-makers	4 4
29.	Sweetmeat hawkers ...	123
30.	Grain parchers	3,173
31.	Water-carriers	13,345
32.	Actors	2
33.	Vakils and Mukhtars ...	25
34.	Shoemakers	3,699
35.	Farriers	71
36	Calico-printers	1,902
37.	Painters...	306
38.	Singers and Dancers	949
39.	Bakers	10
40.	Merchants	501
41.	Book-sellers	21
42.	Darners...	11
43	Silversmiths	2,272
44.	Midwives	164
45.	Milk-sellers	966
46.	Blacksmiths	2,153
47.	Necklace-makers	747
48.	Lace-sellers	80
49.	Pedlars	210
50.	Sweepers	18,869
51.	Inn-keepers	1,437
52.	Hukka snake-makers ...	453
53.	Lime and brick-burners ...	569
54.	Rope-sellers	152
55.	Miscellaneous dealers ...	3,433
56.	Book-binders	36
57.	Copyists	60
58.	Basket-makers	327
59.	Stone-cutters	3
60.	Spinners	575
61.	Fruit-sellers	43
62.	Tobacconists	355
63.	Saddlers	314
64.	Letters-out of carts	858
65.	Ditto of camels ...	54
66.	Potters	9,376
67.	Masons	1,425
68.	Cotton cleaners	5,382
69	Mâhâ Brâhmans	988
70.	Ironmongers	5,798
71.	Dyers	1,665
72.	Druggists	1,188
73.	Snuff-sellers	16
74.	Betel-leaf sellers	291
75.	Braziers	69
76.	Barbers	12,682
77.	Perfumers	91
78.	Wood-sellers	424
79.	Washermen	5,725
80.	Butchers	4,016
81.	Agents	1,001
82.	Liquor-sellers	244
83	Salt-sellers	328
84.	Tanners	3,518
85.	Stamp-vendors	31
86.	Blanket-sellers	4,007
87.	Mould-makers	25
88.	Watch-makers	1
89.	Sellers of intoxicating drugs ...	35
90.	Tinkers	12
91.	Pagri-binders	4
92.	Jesters	118
93.	Drummers	390
94.	Cap-sellers	22
95.	Herdsmen	864
96.	Firework-makers	66
97.	High priests	31
98.	Idol crown makers	7
99.	Cutlers	951
100.	Saltpetre manufacturers ...	211
101.	Brokers	83
102.	Weighmen	484
03	Cattle-dealers	2,765
04.	Contractors	24
105.	Acrobats	282
106.	Well-repairers	33
107.	Fishermen	9
108.	Corn-grinders	24
109.	Pensioners	132
110.	Sieve-sellers	216
111.	Leech-appliers	28
112.	Shikaris (hunters)	179
113.	Surgeons (jarrâh)	78
114.	Prostitutes	837
115.	Eunuchs	28
116.	Government employes ...	508
117.	Police	850
118.	Petition-writers	100
119.	Grocers	28,396
	Total ...	800,431

X.—Number of houses in each Parganah and average number of persons to a house, by the Census of 1865, *Zilâ Bulandshahar.*

Parganah.	Number of houses.	Population.	Average number of persons to a house.
Baran	17,572	78,787	4·48
Agoutâ	11,776	53,512	4·54
Sayânah	15,139	62,316	4·11
Shikârpur	9,558	35,222	3·68
Anûpshahar	14,612	64,521	4·41
Dibâî	15,274	72,143	4.72
Ahâr	11,070	50,274	4·54
Khurjâ	17,450	90,678	5·19
Pahâsû	9,740	47,089	4·83
Jewar	9,710	49,380	5·08
Sikandarâbâd	12,819	75,381	5·88
Dankour	14,914	73,486	4·92
Dâdrî	11,947	47,612	3·98
Total ...	171,581	800,431	4·65
Khurjâ Town ...	4,024	24,584	6·10

XI.—Land Revenue, Area, and Population

Tahsîl.	Parganah.	Number of mouzâs or townships.	Area in square British statute miles of 640 acres each.	Area in acres.	*Mâlguzârî or assessed land.* Cultivated acres.	*Mâlguzârî or assessed land.* Culturable acres.
Baran.	Baran ...	141	139 95	89,566	57,817	12,847
	Agoutâ ...	91	100·38	64,246	45,313	9,936
	Sayânah ...	83	140 55	89,955	49,062	19,439
	Shikârpur ...	85	96·42	61,710	35,899	14,231
	Total ...	400	477 30	305,477	198,091	56,453
Anûpshahar.	Anûpshahar ...	105	120·60	77,183	54,081	13,653
	Dibâî ...	150	180·81	115,720	79,125	15,372
	Ahâr ...	134	146·28	93,617	58,787	23,751
	Total ...	390	447·69	286,520	191,993	52,776
Khurjâ.	Khurjâ ...	162	192·46	123,176	81,112	32,010
	Pahâsû ...	103	127·14	81,369	54,463	21,791
	Jewar ...	93	140·07	89,642	57,163	24,688
	Total ...	358	459·67	294,187	192,738	78,489
Sikandarâbâd.	Sikandarâbâd ...	155	157·74	100,955	61,051	16,247
	Dankour ...	114	149·63	95,764	47,027	23,189
	Dâdrî ...	178	216·36	138,470	86,296	33,116
	Total ...	447	523·73	335,189	194,374	72,552
	GRAND TOTAL ...	1,595	1,908 39	1,281,373	777,196	260,270

of Zilâ Bulandshahar as in 1865.

Minhâi or unassessed land.		Demand on account of land-revenue for 1863-64 in rupees	Rate per acre on total area.	Rate per acre on total mâlguzârî area	Rate per acre on total cultivation.	Total population.
Lakhirâj acres.	Barren acres.		Rs. a. p.	Rs. a. p.	Rs. a. p.	
2,789	16,113	1,11,445	1 3 11	1 9 3	1 14 11	78,787
2,451	6,546	90,100	1 6 5	1 10 1	1 15 10	53,512
4,258	7,196	1,06,645	1 3 0	1 5 9	1 12 11	62,346
1,888	9,692	61,045	0 15 10	1 3 6	1 11 2	35,222
11,386	39,547	3,69,235	1 3 4	1 7 2	1 13 10	229,867
368	9,081	87,992	1 2 3	1 4 9	1 10 0	64,521
1,433	19,790	1,30,614	1 2 1	1 6 1	1 10 5	72,143
11	11,068	93,645	1 0 0	1 2 2	1 9 6	50,274
1,812	39,939	3,12,251	1 1 5	1 4 9	1 10 0	186,938
156	9,898	1,41,386	1 2 4	1 4 0	1 11 11	90,678
21	5,094	87,145	1 1 2	1 2 3	1 9 7	47,089
155	7,636	88,381	0 15 9	1 1 3	1 8 9	49,380
332	22,628	3,16,912	1 1 3	1 2 8	1 10 4	187,147
9,617	14,040	1,02,110	1 2 0	1 5 2	1 10 9	75,381
17,052	8,496	68,995	0 11 0	0 15 9	1 7 6	47,612
5,609	13,449	1,31,362	0 15 2	1 1 7	1 8 4	73,486
32,278	35,985	3,02,467	0 14 5	1 2 2	1 8 11	196,479
45,808	138,099	13,00,865	1 1 0	1 4 1	1 10 9	800431

XII.—Statement showing percentages of Increase or Decrease of Population between Males and Females in the Census of 1853 *and of* 1865 *for Zilâ Bulandshahar.*

Parganah.		PROPORTION OF MALES TO FEMALES.														REMARKS.
		Total population.		HINDUS.						MUSALMANS						
						Agricultural.		*Non-agricultural.*				*Agricultural.*		*Non-agricultural.*		
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Whole district	1865 ...	100	88·37	100	86·57	100	81 62	100	92 49	100	96·67	100	90·65	100	99·85	Results for Parganahs Pahâsû, Jewar, Dâdrî and Dankour are not given in the printed census report of 1865.
	1853 ...	100	89 37	100	87·87	100	83.66	100	92·85	100	96 33	100	94·89	100	97 04	
Baran ...	1865 ...	100	87 97	100	85·91	100	83·0	100	88·54	100	92·28	100	89·65	100	93·76	
	1853 ...	100	91 10	100	86·90	100	85 15	100	88·32	100	100·09	100	97·11	100	101·74	
Agoutâ ...	1865 ...	100	88·78	100	83·11	100	42 89	100	164·83	100	105·63	100	80·73	100	141·48	
	1853 ...	100	86·52	100	85·20	100	76·66	100	94·40	100	102·17	100	100·81	100	103 38	
Sayânah ...	1865 ...	100	92·11	100	91·04	100	88 93	100	93·60	100	99 07	100	92·19	100	100 94	
	1853 ...	100	91·88	100	90·18	100	88 13	100	92·43	100	102·55	100	112·23	100	99 69	
Shikârpur ...	1865 ...	100	92·79	100	90·37	100	85·69	100	96 40	100	100·63	100	84·24	100	103·98	
	1853 ...	100	90·11	100	90·40	100	86 14	100	96·69	100	90·11	100	100·67	100	85·33	
Anûpshahar...	1865 ...	100	86 56	100	85·64	100	82·25	100	88 84	100	91·08	100	95·46	100	89 42	
	1853 ...	100	93·17	100	92·59	100	87 95	100	97 18	100	96·06	100	90·66	100	97·98	
Dibâî ...	1865 ...	100	84·32	100	81·63	100	87·29	100	76 63	100	107·43	100	85·19	100	125 29	
	1853 ...	100	90·08	100	89·53	100	87 39	100	91·98	100	94·13	100	94 34	100	93·99	
Ahâr ...	1865 ...	100	87·20	100	85·34	100	82·86	106	89·77	100	94·93	100	93·35	100	96·12	
	1853 ...	100	90·89	100	88·79	100	85·37	100	93·56	100	98·88	100	96·48	100	100·03	
Khurjâ ...	1865 ...	100	91·79	100	89·90	100	87 85	100	91·38	100	99·97	100	91·16	100	102 43	
	1853 ...	100	89·45	100	87 36	100	82·64	100	91 04	100	99 22	100	84·57	100	104·14	
Sikandarâbâd,	1865 ...	100	89·85	100	89 11	100	85·23	100	93·47	100	93·49	100	93 90	100	93·35	
	1853 ...	100	88·61	100	87 22	100	82 80	140	92·33	100	95·08	100	93·72	100	95 62	

XIII.—Area and Population of Zilâ Bulandshahar by the Census of 1865.

Parganah.	Number of mouzâs or townships.	Area in square British statute miles of 640 acres each.		POPULATION. Hindus. Agricultural. Males.	
		Total.	Cultivated.	Adult.	Children.
Baran	141	139 95	90·34	8,135	5,342
Agoutâ ...	91	100 38	70 80	8,728	5,487
Sayâ ah	83	140 55	92·29	9,577	5,857
Shikârpur	85	96·42	56 09	5,156	3,024
Total of Tahsîl Baran ...	400	477·30	309 52	31,596	19,710
Anûpshahar ...	106	120 60	84·50	8,715	5,232
Dibâî	150	180 81	123 63	10,344	6,095
Ahâr	134	146 28	91 86	8,672	5,200
Total of Tahsîl Anûpshahar,	390	447·69	299·99	27,731	16,527
Khurjâ	162	192·46	126·73	9,655	6,523
Pahâsû	103	127·14	85·10	6,463	4,412
Jewar	93	140·07	89·32	8,006	5,215
Total of Tahsîl Khurjâ ...	358	459 67	301 15	24,124	16,150
Sikandarâbâd	1 5	157 74	95·39	10,412	7,036
Dankour	114	149 63	73 48	8,216	5,191
Dâdrî	178	216 36	134 84	14,278	9,191
Total of Tahsîl Sikandarâbâd,	447	523·73	303·71	32,906	21,418
Total of the District ...	1,595	1,908·39	1,214·37	116,357	73,805
Railway	...	...	...	...	...
Military	...	...	...	...	...
GRAND TOTAL ...	1,595	1,908 39	1,214·37	116,357	73,805
Europeans	...	...	...	...	...
Eurasians	...	...	...	...	...
Total ...	...	...	...	...	...

XIII.—Area and Population of Zilâ Buland

Parganah.	POPU			
	HIN			
	Agricultural.		*Non-agri*	
	Females.		Males.	
	Adult.	Children.	Adult.	Children.
Baran	7,039	4,148	9,467	5,416
Agoutâ	3,925	2,172	3,404	3,593
Sayânah	8,925	4,801	8,023	4,674
Shikârpur	4,640	2,370	3,775	2,563
Total of Tahsîl Baran ...	24,529	13,491	24,669	16,246
Anûpshahar	7,406	4,066	9,511	5,283
Dibâî	9,296	5,054	12,917	5,706
Ahâr	7,361	4,134	4,768	3,006
Total of Tahsîl Anûpshahar	24,063	13,254	27,196	13,995
Khurjâ	9,455	4,758	13,622	8,700
Pahâsû	6,252	3,358	6,238	4,198
Jewar	7,283	4,146	5,534	3,834
Total of Tahsîl Khurja ..	22,990	12,262	25,394	16,732
Sikandarâbâd	9,262	5 610	9,563	5,928
Dankour	7,129	3,951	4,843	2,915
Dâdrî	12,064	6,606	6,934	4,202
Total of Tahsîl Sikandarâbâd	28,455	16,167	21,340	13,045
Total of the District	100,037	55,174	98,599	60,018
Railway	..	...	341	17
Military	...	...	...	...
GRAND TOTAL ...	100,037	55,174	98,940	60,035
Europeans	...	...	...	...
Eurasians	...	...	...	...
Total ...	...	...	...	...

shahar by the Census of 1865—(continued).

LATION—(*continued*).

DUS.		MUSALMANS.			
cultural.		*Agricultural.*			
Females.		Males.		Females.	
Adult.	Children.	Adult.	Children.	Adult	Children.
8,842 7,193 7,748 4,210	4,336 4,340 4, 37 1,900	2,957 3,135 567 433	1,934 1,075 355 208	2,790 2,222 536 348	1,595 1,177 314 192
27,993	14,713	7,092	3,572	5,896	3,278
8,862 9,589 4,676	4,281 4,6[illegible]3 2,303	995 1,123 1,380	614 694 861	991 999 1,353	545 549 739
23,127	11,267	3,498	2,169	3,343	1,833
13,612 6,095 5,789	6,787 3,010 3,189	1,156 618 544	756 618 436	1,124 828 575	619 615 392
25,496	12,986	2,318	1,810	2,527	1,527
9,553 4,440 6,566	4,927 2,441 3,472	1,056 1,185 1,401	683 676 884	1,033 996 1,365	601 636 848
20,559	10,840	3,642	2,244	3,394	2,085
97,175	49,806	16,550	9,795	15,160	8,723
39 ..	14 ...	... ...	... ...	... ...	... ...
97,214	44,820	16,550	9,795	15,160	8,723
... ...	... ...	... ...	... ...	... ...	... ...
...	...	...	...	...	...

XIII.—Area and Population of Zilâ Buland

Parganah.	POPULATION—(*concld.*). Musalmans and others. *Non-agricultural.* Males. Adult.	Males. Children	Females. Adult.	Females. Children.	Adult.	Adult males.
Baran	5,412	3,251	5,307	2,816	49,949	25,971
Agoutâ	1,852	1,072	2,668	1,469	33,127	17,119
Sayânah	2,143	1,257	2,247	1,185	39,766	20,310
Shikârpur	1,703	1,436	2,226	1,038	22,491	11,067
Total of Tahsîl Baran ...	11,110	7,016	12,448	6,508	145,333	74,467
Anûpshahar	2,608	1,626	2,487	1,299	41,575	21,829
Dibâî	1,615	646	1,599	1,234	47,482	25,999
Ahâr	1,849	1,119	1,885	968	31,944	16,669
Total of Tahsîl Anûpshahar,	6,072	3,391	5,971	3,501	121,001	64,497
Khurjâ	4 086	2,786	4,601	2,438	57,311	28,519
Pahâsû	1,455	937	1,259	832	29,208	14,774
Jewar	1,230	933	1,481	793	30,442	15 314
Total of Tahsîl Khurjâ ...	6,771	4,656	7,341	4,063	116,961	58,607
Sikandarâbâd	3,113	1,912	2,935	1,756	46,927	24,144
Dankour	1,563	1,007	1,587	831	29,964	15,812
Dâdrî	1,922	1,071	1,739	945	46,267	24,535
Total of Tahsîl Sikandarâbâd,	6,603	3,990	6,259	3,532	123,158	64,491
Total of the District ...	30 556	19,053	32,019	17,604	506,453	262,062
Railway	85	9	6	5	471	426
Military	...	...	...	...	...	...
Grand Total ...	30,641	19,062	32,025	17,609	506,924	262,488
Europeans	...	...	...	...	30	21
Eurasians	...	...	...	...	73	34
Total ...	...	...	...	...	103	55

shahar, by the census of 1865—(concluded).

Total.						Total.	Number of persons to each square mile.
Adult females	Children.	Boys.	Girls.	Males.	Females.		
23 478	28.838	15,943	12,895	41,914	36,873	78,787	563
16,008	2,385	11,227	9,158	28,346	25, 66	53,512	533
19,456	22,580	12,143	10,437	32,453	29,893	62 346	444
11,424	12,731	7,231	5,500	18, 98	16,924	35,222	365
70,866	84,534	46,544	37 990	121,011	108,856	229,867	482
19,746	22 946	12,755	10,191	34,584	29 937	64,521	535
21,483	24,661	13,141	11,520	39,140	33,003	72,143	410
15,275	18,330	10,186	8,144	26,855	23,419	50,274	344
56,504	65,937	36,082	29,855	100,579	86,359	186,938	418
28,792	33,367	18,765	14,602	47,284	43,394	90,678	471
14,434	17,881	10.165	7,716	24,939	22,150	47,039	370
15,128	18,938	10,418	8,520	25,732	23,648	49,380	353
58,354	70,186	39,318	30,838	97,955	89,192	187,147	407
22,783	28,454	15,560	12,894	39,704	35,677	75,381	478
14,152	17,648	9,789	7,859	25,601	22 011	47,612	318
21,732	27,219	15,348	11,871	39,883	33,603	73,486	340
58,667	73,321	40,697	32,624	105,188	91,291	196,479	375
244,391	293,978	162,671	131,307	424,733	375,698	800 431	419
45	45	26	19	452	64	516	...
...	...	...	...	...	...	...	...
244,436	294,023	162,697	131,326	425,185	375,762	800,947	420
9	22	14	8	35	17	52	...
39	40	23	17	57	56	113	...
48	62	37	25	92	73	165	...

XIV.—Amount of each kind of soil in each Parganah of Zilâ Bulandshahar, as found at the time of settlement.

Parganah.	Dâhrâ.		Seotâ.		Pilotâ.		Bhûd.		Khâdar.		Total.		Remarks.
	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	
Anûpshahar ...	918	1,862	20,700	27,401	111	766	117	1,106	35	1,065	21,881	32,200	
Ahâr	673	1,475	14,685	35,924	214	3,376	118	1,991	80	251	15,770	43,017	
Dibâî	2,228	1,946	27,560	32,106	819	7,666	307	3,871	234	23,088	31,148	47,977	
Agoutâ	3,482	2,114	27,591	9,848	267	690	268	1,053	...	...	31,60[illegible]	13 705	
Baran	3,808	2,586	23,379	23,861	524	1,557	254	2,154	...	...	27,965	30,158	
Sayânah	2,558	2,436	16,136	29,010	168	1,507	195	7,052	...	...	19,057	40,905	
Shikârpur	2,493	3,297	10,474	17,204	109	746	94	1,482	...	...	13,170	22,729	
Pahâsû	3,378	2,628	19,943	21,449	119	4,799	113	2,034	...	...	23,557	30,910	
Jewar	508	1,410	14,363	31,445	1,153	6,693	122	1,386	21	62	16,167	40,996	
Khurjâ	3,675	3,722	31,958	28,575	2,413	7 674	573	2,520	...	...	38,021	42,491	
Dâdrî	3,671	2,823	26,050	25,945	326	2,657	755	5,847	6,484	11,810	37,286	49,062	
Dankour	855	1,843	13,053	20,315	693	3,169	483	1,774	1,465	3,648	16,555	30,749	
Sikandarâbâd ...	2,770	2,5[illegible]5	22,822	22,246	1,345	3,903	1,3[illegible]1	4,077	...	...	28,258	32,821	
Total ...	31,017	30 737	268,724	325,329	8,261	45,183	4,722	36,347	8,319	19,224	321,041	456,820	

XV.—Prices-current from 1822 *to* 1872 *(Zilâ Bulandshahar). These prices were on the* 10*th of the latter half of the month of Kwâr (October) in each year except* 1872, *for which they are as they stood on the* 30*th of July*—(contd.)

Year.	Ghî, per rupee.	Gur, per rupee.	Cotton (clean), per rupee.	Coarse sugar, per rupee.	Sâmbhar salt, per rupee.	Khârî, per rupee.	Sarson, per rupee.	Til, per rupee.	Tarah or sohân, per rupee.	Oil, per rupee.
	M. S. C.	M.S.C.	M. S. C.	M S.C	M. S. C	M.S.C	M S.C.	M.S C	M.S C.	M. S. C.
1822	0 3 0	0 15 0	0 4 0	0 14 0	0 17 0	0 24 0	0 21 0	0 18 0	0 28 0	0 7 0
1823	0 3 6	0 13 0	0 4 8	0 11 0	0 10 0	0 20 0	0 21 0	0 17 8	0 28 0	0 7 0
1824	0 2 12	0 16 0	0 5 0	0 13 0	0 14 0	0 30 0	0 15 0	0 13 0	0 20 0	0 5 0.
1825	0 3 0	0 14 0	0 3 8	0 13 0	0 14 0	0 25 0	0 19 0	0 17 0	0 24 0	0 7 0
1826	0 3 2	0 15 0	0 4 0	0 12 0	0 14 0	0 24 0	0 20 0	0 17 8	0 25 0	0 7 4
1827	0 3 4	0 10 0	0 5 0	0 8 0	0 14 8	0 30 0	0 23 0	0 20 0	0 30 0	0 8 0
1828	0 3 4	0 15 0	0 5 0	0 14 0	0 16 8	0 30 0	0 33 0	0 28 0	1 0 0	0 11 4
1829	0 2 12	0 16 0	0 5 8	0 12 0	0 16 8	0 30 0	0 35 0	0 29 0	1 5 0	0 12 0
1830	0 3 8	0 13 0	0 6 0	0 10 0	0 11 0	0 30 0	0 35 0	0 27 0	1 5 0	0 11 0
1831	0 3 10	0 14 8	0 6 0	0 10 8	0 16 0	0 30 0	0 28 0	0 4 0	0 35 0	0 9 8
1832	0 2 12	0 15 0	0 4 0	0 16 0	0 13 0	0 30 0	0 21 0	0 18 0	0 22 0	0 7 0
1833	0 2 8	0 15 0	0 4 0	0 12 0	0 12 0	0 29 0	0 15 0	0 12 0	0 19 0	0 4 12
1834	0 2 10	0 12 8	0 4 8	0 13 0	0 10 0	0 20 0	0 27 0	0 22 0	0 35 0	0 9 0
1835	0 2 10	0 16 0	0 5 0	0 13 0	0 9 0	0 18 0	0 22 0	0 13 0	0 30 0	0 7 8
1836	0 4 0	0 9 0	0 4 8	0 8 0	0 11 0	0 18 0	0 34 0	0 28 0	1 5 0	0 11 0
1837 Famine	0 4 0	0 12 0	0 4 0	0 10 0	0 11 8	0 17 0	0 16 0	0 13 0	0 21 0	0 5 8
1838 Famine	0 2 12	0 12 0	0 4 0	0 11 0	0 12 0	0 18 0	0 13 0	0 10 0	0 18 0	0 4 8
1839	0 3 0	0 15 0	0 5 0	0 13 0	0 14 0	0 23 0	0 27 0	0 22 8	0 35 0	0 9 0
1840	0 3 13	0 16 0	0 5 0	0 13 0	0 15 0	0 21 0	0 30 0	0 25 0	1 0 0	0 10 8
1841	0 3 4	0 7 8	0 5 8	0 7 0	0 14 8	0 20 0	0 25 0	0 20 0	0 34 0	0 8 8
1842	0 2 6	0 14 0	0 5 0	0 12 0	0 13 0	0 22 0	0 24 0	0 19 0	0 30 0	0 8 0
1843	0 2 4	0 15 0	0 5 0	0 14 0	0 10 0	0 15 0	0 33 0	0 28 0	1 5 0	0 11 0
1844	0 2 5	0 17 0	0 5 0	0 10 0	0 9 0	0 14 0	0 22 0	0 18 0	0 31 0	0 7 8
1845	0 2 14	0 11 0	0 5 8	0 8 0	0 9 0	0 13 0	0 22 0	0 17 0	0 30 0	0 7 8
1846	0 3 2	0 15 0	0 6 0	0 14 0	0 9 8	0 13 8	0 24 0	0 17 0	0 30 0	0 7 8
1847	0 3 2	0 10 0	0 6 4	0 8 0	0 10 8	0 13 8	0 32 0	0 20 0	0 35 0	0 10 0
1848	0 2 8	0 14 0	0 5 0	0 13 0	0 10 0	0 12 0	0 19 0	0 16 0	0 24 0	0 6 8
1849	0 2 1	0 16 0	0 5 0	0 16 0	0 10 0	0 12 0	0 28 0	0 24 0	0 37 8	0 10 12
1850	0 2 4	0 18 0	0 5 0	0 15 0	0 10 0	0 13 0	0 35 0	0 25 0	1 10 0	0 12 8
1851	0 2 14	0 20 0	0 6 0	0 17 0	0 10 12	0 14 0	1 4 0	0 30 0	1 17 8	0 16 0
1852	0 2 12	0 13 0	0 6 4	0 10 0	0 10 12	0 14 0	0 35 0	0 27 0	1 5 0	0 12 0
1853	0 3 0	0 15 0	0 6 4	0 13 0	0 10 8	0 14 0	0 20 0	0 18 0	0 25 0	0 8 0
1854	0 3 2	0 16 0	0 6 8	0 14 0	0 10 12	0 14 0	0 27 0	0 18 0	0 33 0	0 8 12
1855	0 2 14	0 18 0	0 6 4	0 15 0	0 10 12	0 13 8	0 24 0	0 22 0	0 30 0	0 8 8
1856	0 3 8	0 17 0	0 6 10	0 16 0	0 10 0	0 13 4	0 26 8	0 18 0	0 35 0	0 8 0
1857	0 3 4	0 11 0	0 4 8	0 7 0	0 8 0	0 20 0	0 35 0	0 25 0	1 0 0	0 11 0
1858	0 3 0	0 15 0	0 4 0	0 12 0	0 10 4	0 15 0	0 30 0	0 20 0	0 36 0	0 9 12
1859	0 2 8	0 10 0	0 4 0	0 9 0	0 10 0	0 14 0	0 22 0	0 18 0	0 27 0	0 9 0
1860 Famine	0 2 10	0 10 0	0 3 12	0 9 0	0 8 8	0 12 0	0 13 0	0 11 0	0 16 0	0 5 0
1861 Famine	0 2 8	0 8 8	0 2 8	0 5 0	0 8 8	0 12 0	0 13 8	0 14 0	0 18 0	0 4 8
1862	0 2 8	0 10 0	0 2 8	0 8 0	0 7 0	0 9 0	0 13 0	0 12 0	0 15 8	0 5 0
1863	0 2 0	0 12 0	0 1 14	0 8 0	0 6 0	0 9 0	0 21 0	0 16 0	0 26 0	0 7 0
1864	0 2 2	0 10 0	0 1 10	0 9 0	0 6 0	0 9 0	0 18 0	0 18 0	0 24 0	0 6 0
1865	0 1 12	0 13 0	0 3 1	0 11 0	0 7 0	0 9 8	0 26 0	0 17 0	0 33 0	0 9 0
1866	0 1 12	0 13 0	0 2 10	0 12 0	0 7 8	0 10 0	0 24 0	0 14 0	0 30 0	0 8 0
1867	0 1 10	0 9 0	0 3 5	0 5 8	0 7 8	0 10 8	0 19 0	0 16 0	0 22 0	0 4 4
1868 Famine	0 1 8	0 7 0	0 2 14	0 6 0	0 7 8	0 9 4	0 13 8	0 11 8	0 16 0	0 5 6
1869 Famine	0 1 12	0 7 8	0 2 2	0 6 0	0 6 0	0 8 0	0 15 0	0 13 0	0 20 0	0 5 0
1870	0 1 8	0 12 0	0 2 4	0 9 0	0 8 0	0 10 0	0 16 0	0 14 0	0 20 0	0 5 0
1871	0 2 1	0 9 0	0 2 8	0 7 0	0 7 8	0 9 0	0 10 4	0 9 0	0 11 0	0 3 6
1872	0 1 12	0 7 0	0 2 12	0 6 8	0 6 12	0 9 8	0 11 0	0 6 0	0 11 0	0 3 4

N. B.—Columns are left blank when reliable information could not be obtained.

XV.—Prices-current from 1822 *to* 1872 *(Zilâ Bulandshahar). These prices were on the* 10*th of the latter half of the month of Kwâr (October) in each year except* 1872, *for which they are as they stood on the* 30*th of July*—(concld.)

Year.	Wheat, per rupee.	Barley, per rupee	Gram, per rupee.	Jwâr, per rupee.	Bâjrâ, per rupee.	Mûng, per rupee.	Moth, per rupee.	Urad, per rupee.	Arhar, per rupee.	Makkâ, per rupee
	M. S. C.	M. S. C	M. S. C	M.S C.	M.S.C.	M.S.C.	M.S.C	M. S. C.	M.S-C.	M. S. C.
1822	0 29 0	1 1 0	1 0 0	...	...	...	...	...	...	...
1823	0 30 0	1 10 0	1 15 0	...	...	...	...	...	...	...
1824	0 27 0	0 37 0	0 35 0	...	...	...	...	...	...	...
1825	0 25 0	0 28 0	0 27 0	...	...	...	...	...	...	...
1826	0 27 0	0 30 0	0 29 0	...	...	...	...	...	...	...
1827	0 31 0	1 5 0	1 0 0	...	...	...	...	...	...	...
1828	1 0 0	1 20 0	1 15 0	...	...	...	...	...	...	...
1829	1 0 0	1 25 0	1 15 0	...	...	...	...	...	...	...
1830	1 7 8	1 22 8	1 2[illegible] 0	...	...	...	...	...	...	...
1831	0 37 0	1 27 8	1 6 0	...	...	...	...	...	...	...
1832	1 2 8	1 15 0	1 25 0	...	...	...	...	...	...	...
1833	0 22 0	0 30 0	0 28 0	0 34 0	...	0 23 8	0 31 0	0 26 0	1 5 0	...
1834	0 36 4	1 20 0	0 30 0	1 29 4	...	1 8 0	1 20 0	...	0 28 0	1 20 0
1835	1 4 0	1 12 8	1 5 0	...	...	1 7 0	1 18 0	1 0 0	...	1 20 0
1836	1 1 0	1 17 0	1 10 0	...	...	0 35 8	...	0 33 8	...	1 16 0
1837 } Famine {	0 16 0	0 18 0	0 16 8	0 21 0	...	...	0 20 0	0 20 0	...	0 22 0
1838 } Famine {	0 12 0	0 30 0	0 11 0	0 37 8	0 35 0	0 33 0	0 38 0	0 33 0	...	1 0 0
1839	0 22 0	0 30 0	0 32 0	...	...	...	...	...	0 37 0	...
1840	0 24 0	0 32 0	0 28 0	0 32 0	...	0 28 0	0 32 0	0 29 0	0 35 0	...
1841	0 27 4	0 36 0	0 26 0	...	...	...	...	...	1 30 0	...
1842	0 29 0	1 0 0	0 28 0	...	...	0 28 0	0 38 0	...	1 0 0	0 33 0
1843	0 36 0	1 2 0	0 29 0	...	0 35 0	0 28 0	0 36 0	...	1 12 0	...
1844	0 37 8	1 2 0	0 33 0	...	0 15 0	1 0 0	1 8 0	0 38 0	1 18 0	1 5 8
1845	0 37 0	1 0 0	0 36 8	...	1 12 8	1 4 0	1 14 4	1 0 8	1 8 0	...
1846	0 34 0	1 0 0	0 36 0	...	...	...	...	0 39 0	1 4 0	1 6 4
1847	0 36 0	1 7 8	1 0 0	...	...	1 6 0	1 9 0	1 7 0	1 10 0	...
1848	0 26 0	0 31 0	0 27 0	0 39 0	...	0 35 0	0 38 0	0 30 0	1 14 8	0 38 0
1849	1 0 0	1 10 0	0 35 0	2 0 0	...	1 3 0	1 15 8	1 4 4	1 3 0	1 20 0
1850	1 7 0	2 7 8	1 10 0	2 5 0	2 0 0	1 12 8	1 28 0	1 10 8	1 18 0	2 0 0
1851	1 6 0	1 30 0	1 11 4	1 32 8	...	1 10 0	1 13 0	1 5 0	2 11 0	1 12 8
1852	0 31 0	1 7 8	0 35 0	...	1 2 8	0 39 0	0 39 0	...	1 5 8	1 1 4
1853	0 26 8	0 28 0	0 24 0	...	...	0 34 0	0 32 0	0 30 0	1 8 0	0 31 0
1854	0 32 8	0 35 0	0 31 0	1 30 0	1 22 0	1 22 8	1 20 8	1 8 0	0 36 8	1 20 0
1855	1 8 0	1 20 0	1 7 0	1 38 8	1 22 0	1 30 0	1 21 0	1 0 0	1 32 0	1 30 0
1856	1 0 0	1 10 0	1 7 0	1 6 0	1 5 0	1 2 0	1 8 0	1 0 0	1 20 0	1 20 0
1857	0 36 0	1 10 0	1 7 8	1 4 0	1 5 0	1 0 0	1 8 0	0 32 0	1 20 0	...
1858	0 33 0	1 15 0	1 15 0	1 2 0	1 0 0	0 38 0	1 0 0	0 24 0	1 20 0	1 10 0
1859	0 30 0	1 0 0	0 37 8	0 28 0	0 27 0	0 22 0	0 28 0	0 22 0	1 15 0	0 30 0
1860 } Famine {	0 10 8	0 11 0	0 12 0	0 12 8	0 12 8	0 10 8	0 12 8	0 10 8	0 20 0	0 12 4
1861 } Famine {	0 17 12	0 20 0	0 14 8	0 32 8	0 31 0	0 16 8	...	0 27 0	...	0 32 8
1862	1 1 0	1 10 0	0 35 0	1 15 0	1 5 0	0 33 0	1 0 0	0 36 0	1 0 0	1 10 0
1863	0 24 0	0 26 0	0 27 0	0 27 0	0 25 0	0 25 0	0 26 0	0 27 0	1 14 4	0 25 0
1864	0 20 8	0 28 0	0 28 0	0 24 0	0 22 0	0 22 0	0 27 0	0 22 0	0 27 0	0 24 0
1865	0 20 8	0 27 8	0 26 8	0 26 0	0 24 0	0 15 0	0 26 0	0 20 0	0 28 8	0 37 8
1866	0 20 0	0 27 0	0 23 0	0 32 0	0 30 0	0 28 0	0 30 0	...	...	0 30 0
1867	0 25 0	0 35 0	0 28 0	0 36 0	0 35 0	0 26 0	0 27 0	0 26 0	0 30 0	0 35 0
1868 } Famine {	0 15 0	0 16 0	0 16 0	0 14 0	0 12 8	0 12 8	0 14 0	0 11 10	1 0 0	0 15 0
1869 } Famine {	0 12 0	0 17 0	0 11 8	0 19 0	0 17 0	0 14 0	0 16 0	0 12 8	0 18 0	0 20 8
1870	0 21 0	0 38 0	0 19 0	0 39 0	0 32 0	0 30 0	0 29 0	0 26 0	0 25 0	1 1 8
1871	0 25 0	0 32 8	0 26 8	0 27 0	0 27 8	0 25 0	0 27 0	0 23 0	0 37 0	0 30 0
1872	0 23 0	0 35 0	0 26 12	0 18 0	0 18 0	0 18 0	0 22 0	0 17 8	0 33 9	0 22 0

N. B.—Columns are left blank when reliable information could not be obtained.

XVI.—Abstract of Mortuary Re'urns from 1865 to 1871 for Zilâ Bulandshahar.

Year.	Population.	Deaths from fever.	Deaths from small-pox.	Deaths from dy entery and diarrhœa.	Deaths from cholera.	Deaths from other causes.	Total of deaths.	Percentage of deaths to population.	REMARKS.
1865 ...	800,431	6,185	4,504	...	622	1,582	12,893	1 61	The rules enforced from 1871 ensure more accuracy in the returns than was formerly the case.
1866 ...		3,636	1,902	519	144	732	6 960	0·87	
1867 ...		4,654	2,256	802	724	1,351	9,887	1·23	
1868 ...		5,769	1,339	1,402	116	2,446	11,072	1 38	
1869 ...		6,650	6,340	1,317	155	1,613	16,075	2·00	
1870 ...		11,464	1,585	...	...	3,638	16,744	2·09	
1871 ...		15,944	354	2,213	41	2,362	20,914	2·61	

XVII.—Statement showing the Area, Jamâ and number of villages of each Parganah of Zilà Bulandshahar at the time of each Revenue Settlement.

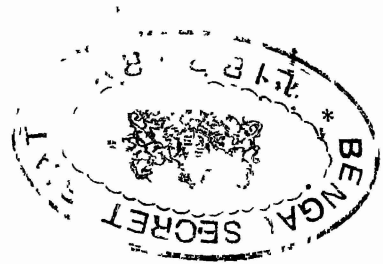
Parganah.	At the commencement of the English rule.			In 1227 Fasli or 1820 A. D.			At the Settlement under Regulation IX. of 1833.			Under the Settlement sanctioned in 1871.			Remarks.
	Mouzâs.	Area in acres.	Jamâ.	Mouzâs.	Area in acres.	Jamâ.	Mouzâs.	Area in acres.	Jamâ.	Mouzâs.	Area in acres.	Jamâ, including cesses at 10 per cent.	
			Rs.			Rs.			Rs.			Rs.	
1. Baran ...	200	1,48,880	85,532	190	1,[illegible]8,407	79,688	141	87,660	90,393	140	89,566	1,19,312	The population of the parganah is 78,787 souls. Lands are largely irrigated from the canal and the Kâlî Nâdî Wheat and indigo are produced in large quantities. Soil is chiefly *seotâ*. Principal agriculturists are Jhojhâs, Lodhâs and Jâdons. Assessable area is 67,764 acres The *maâfî* area, included in the area of the parganah, is at present 1,154 acres.
2. Agoutâ ...	34	33,370	12,627	34	...	5,000 Muqarrarî tenure of Nawwâb Bahâdur Khân.	90	63,340	69,6[illegible]3	90	64,246	97,900	Population is 53,512, of whom about one-fourth are Musalmans. Poor lands are scarce. Lands are irrigated from the canal, Kâlî Nâdî, and wells. Principal products are indigo, sugar-cane and safflower. Cultivators are Jâts, Gûjars, Chowhâns, Mewâtîs, Ahîrs and Sayads. Of the mouzâs, three are rent-free, whose area is 2,089 acres.

3. Sayânah ...	117	76,769	64,745	117	1,15,507	69,146	83	88,842	83,413	83	89,956	1,08,878	Population 62,346, of whom one-seventh are Musalmâns. Irrigation chiefly from wells and partly from a rajbahâ of the canal. Cultivating classes are Jâts, Tagâs, Brâhmans, and Lodhâs. The *maâfi* area is 4,079 acres.
4. Shikârpur ...	97	73,000	55,078	93	86,108	44,315	85	60,569	45,861	85	61,710	62,723	Population 35,222, of whom one-fourth are Musalmâns. Lands are generally good. Irrigation chiefly from wells and partially from the Kâlî Nadî. Cultivators mostly Brâhmans, Badgûjars, Jâts and Tagâs. Products chiefly cotton, safflower and wheat. *Maâfi* area 1,858 acres.
5. Ahâr ...	126	75,371	30,290	142	1,02,240	46,196	134	93,329	77,177	134	93,617	91,267	Population 50,274, Musalmâns about one-fifth. Irrigation chiefly from wells and partly from the canal. Cultivators are Badgûjars, Nâgar Musalmâns and Pathâns Safflower produced in large quantities. *Maâfi* only 10 acres.
Thânah Faridâ.	52	41,325	27,432	15	...	32,000							
						Muqarrari of Râo kâmdhuni Singh.							
6. Anûpshahar,	76	60,031	50,00	74	51,055	62,646	106	77,347	75,866	106	77,183	92,374	Population 64,521. Musalmâns about 18 per cent. Irrigation from wells. Principal cultivators are Tagâs Jâts, Badgûjars, Lodhâs and Jhojhâs. Cotton, indigo and safflower are the higher kinds of produce. *Maâfi* lands are 1,083 acres.
7. Dibâî ...	182	1,03,169	65,269	164	1,05 266	75,724	150	1,13,540	1,06,143	150	1,15,720	1,39,213	Population 72,143. Musalmâns about 12 per cent. Irrigation from wells. Cultivators are Badgûjars, both Hindû and Musalmân, and Bais. Cotton and indigo are the valuable crops. *Maâfi* area 1,833 acres.

Statement showing the Area, Jamâ and number of villages of each Parganah of Zilâ Bulandshahar at the time of each Revenue Settlement.—(continued.)

Parganah.	At the commencement of the English rule.			In 1227 Fasli or 1820 A. D.			At the Settlement under Regulation IX. of 1833.			Under the Settlement sanctioned in 1871.			Remarks.
	Mouzâs.	Area in acres.	Jamâ.	Mouzâs.	Area in acres.	Jamâ.	Mouzâs.	Area in acres.	Jamâ.	Mouzâs.	Area in acres.	Jamâ, including cesses at 10 per cent.	
			Rs.			Rs.			Rs.			Rs.	
8. Û ...	52	52,109	56,386	Included in the Jâgîr of Begam Sombre.			103	79,941	72,864	103	81,369	92,730	Population 47,089. Musalmâns one-eighth. Principal products are cotton, indigo and safflower Irrigation largely from the canal and the Kâlî Nadî Proprietors and cultivators are mostly Badgûjars. *Maâfî* lands only 17 acres.
9. Khurjâ ...	251	1,13,925	82,000	140	1,14,409	1,08,613	162	1,20,953	1,25,578	162	1,23.176	1,49,110	Population 90,678. Musalmâns about one-fifth. Lands very good. Irrigation abundantly from the canal. Cotton, indigo and safflower largely grown Cultivators chiefly Bhâls, Badgûjars, Chowhâns, and Jâts, also Brahmans and Jâdons. *Maâfî* only 55 acres.
10 Jewar ...	97	92,358	26,098	...	...	...	92	88,445	84,650	93	89,642	93,739	Population 49,380. Musalmâns about one-seventh. Lands chiefly poor. Principal products are cotton, indigo, and safflower. Irrigation from wells and partly from the canal. Cultivators are Chowhâns, Jaiswârs, Jâts, and Brâhmans. *Maâfî* only 155 acres.
Tappah Rabûpûrah.	25	King's Tayûl.		...	...	...							

11. Dankour ...	183	73,390	26,030	87	60,719	44,340	115	90,512	49,865	115	95,764	72,201	Population 47,612. Musalmâns about 15 per cent. Lands mostly poor. Irrigation from the canal Chief products are cotton and the *rabî* grains. Cultivators principally Gûjars and Bargalâ Rajpûts. Twelve of the villages are maâfî.
Kâsnah ...	101	67,751	21,371	73	44,545	30,807							
12. Dâdrî ...	169	1,07,156	60,673	153	47,891	63,921	177	1,41,332	1,08,383	177	1,38,470	1,40,539	Population 73,486. Musalmâns about one-seventh. Irrigation from the canal and the Hindan. Cultivators chiefly Gûjars, Gâhlots, Ahârs and Jâts. Tobacco is largely produced in the Gâhlot villages. In others cotton and indigo are the valuable crops.
Shikârpur...	65	50,607	15,287	54	41,410	20,429							
13. Sikandarâbâd,	169	53,287	12,190	86	51,974	74,071	154	99,030	81,929	154	1,00,955	1,06,216	Population 75,381. Musalmâns about one-fourth. Irrigation from canal. Cultivators, Gâhlots, Tonwârs, Ahârs, Ahîrs, Gûjars and Jâts. Cotton, indigo and safflower largely produced.
Adah ...	39	21,064	6,452	12	17,081	27,274							
Tilbegampur.	24	12,235	3,376	14½	6,288	3,601							



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